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Volunteer Groups Face Higher Caseloads

Domestic AIDS Cases Clear 5000 Mark

By Christine Guilfooy

ATLANTA — As June drew to a close, the National Center for Disease Control (CDC) confirmed 4,943 cases of adult AIDS nationwide with 2,238 deaths. Because there is some delay between the time a state public health department reports a case to the CDC and the time the CDC accepts it, there are certainly now over 5000 cases of persons with AIDS in the U.S.

New York state reports the highest number of cases: 2,052 with 944 deaths. California now has 1,102 confirmed cases with 410 deaths reported. Florida reported 358 cases of persons with AIDS, of whom 183 have died. New Jersey's confirmed cases reached 319 with 192 deaths. Texas reported 181 with 83 deaths. Massachusetts has the eighth highest total with 81 cases reported and 47 deaths listed in the CDC's June 25 figures.

Chuck Fallis of the Public Affairs division of CDC told *GCN* it takes anywhere from several weeks to several months to accept a case from a state department of health. Gene Bozack of the Massachusetts Department of Public Health said he estimates there to be a three- to four-week lag time between Massachusetts' sending a case to CDC and its being accepted. He also said over 95 percent of cases Massachusetts sends to CDC are accepted.

Of the nearly five thousand cases now reported by CDC, almost 3,750 have been reported

over the past 18 months; approximately 2000 of these have been reported during the last six months alone. Almost half of all adult cases reported fall in the 30- to 39-year age range; 22 percent fall in the 20- to 29-year range and 21 percent fall in the 40- to 49-year range. There has been a 45 percent mortality rate since CDC began keeping statistics.

At the present time the percentage of cases in each of the high risk groups has remained constant. Gay men account for 72 percent of adult AIDS cases; intravenous drug users account for 17 percent; Haitian entrants to the U.S. account for 4 percent and the remaining risk groups of hemophiliacs, partners of persons with AIDS and transfusion-related AIDS cases account for 1 percent each.

A spokesperson for the Massachusetts Department of Public Health reports 115 cases in Massachusetts, although 25 of those are persons who moved here for treatment after being diagnosed in other states. Of the 90 residents who have been diagnosed, 86 are men and 4 are women. Of the total people diagnosed, 55 had died as of June 13.

One way that observers have noted the growth rate of AIDS cases has been by how quickly the number of cases doubles. Until recently, the number of AIDS cases nationally was doubling every six months. This trend was

reversed when New York, which has the greatest number of AIDS cases, slowed the rate at which it doubles. However, to some extent this is a numerical artifact since the greater the number of cases, the more difficult it is to double as quickly. Massachusetts has fewer cases and it is now going through a mushrooming growth rate.

Anne Marie Silvia, Boston's AIDS Project coordinator, remarked, "Nationally, trends have slowed down; [that is, the number of cases] is not doubling as quickly. But Boston is now doubling every six to eight months."

Regardless of the exponential growth rate, AIDS activists point out that the number of cases is still rapidly increasing. Bob Andrews, a spokesperson for the Boston AIDS Action Committee told *GCN*, "There is a plateau reported in New York which we haven't reached here. [But even with that plateau, it is important to remember] there are ten new cases per day in New York."

Silvia summarized: "The significance of this 5000 cases is [it tells us] AIDS is not going away." Andrews told *GCN* he believes that some people have been lulled into complacency of late. "There has been little in the media about AIDS since the reports of the [HTLV-3 and LAV] viruses. The general population does not know more people have died, because it's not reported in the news, not constantly put in front of people,"

Andrews said.

The question at the present time is how this number of people with AIDS will receive the medical care they need. Mark Chataway of the Gay Men's Health Crisis (GMHC) in New York told *GCN* that GMHC is taxed more than ever before by its caseload. He said it has risen faster than the number of AIDS cases because of the scope of the problem and because of the diversification required.

"We are now serving a more diverse population," said Chataway. "Before, it was gay men, now there are large numbers of IV drug users. We have support groups not just for lovers of gay men who have AIDS but for the wives of men with AIDS. There is talk of forming support groups for children of persons with AIDS. Many of our clients are now non-English speaking. For example, 20 percent of the cases are among Hispanics and we have to contend with that. The material we put out is bilingual. We also have provided help with housing for Haitians."

Andrews told *GCN* that even though AIDS Action Committee has had to provide more services for more people, "I have a sense we will be able to keep up with whatever happens."

Chataway said GMHC is experiencing a shortage of both money and volunteers. While individual donations have remained constant, funding from other sources has not kept up with the

increased demand for services. Chataway said GMHC expects to carry a \$150,000 deficit for 1984, which will be covered by reserve funds.

With all the publicity around the discovery of the viruses, many AIDS activists fear money will only be earmarked for screening, vaccines and prevention with no money going to medical care or cure. Chataway says, "There is a clear need for the federal government to give money for services and education either to local organizations or through federal programs and agencies. Right now the federal government only funds research."

Jeff Levi of the National Gay Task Force's Washington office echoed Chataway's sentiment, saying there is not enough money available for treatment of persons with AIDS. He told *GCN* that the health system is generally unable to deal with catastrophic illnesses and that he believes national health insurance is needed.

Levi added that the gay community must work to make the best use of federal programs already offered, saying, "The government has entitlement programs but says 'Find out about them on your own.' AIDS service organizations can help people through that by making a deficient system more responsive."

Making Ourselves 'Acceptable'

The Education of Councillor Kelly

By Larry Goldsmith

BOSTON — If the near-unanimity of last week's city council vote for a human rights ordinance came as a surprise to supporters of the measure, the sound of District 2 Councillor Jim Kelly uttering a "yes" vote must have induced a state of shock. This was, after all, the same Jim Kelly who was one of South Boston's most visible and strident opponents of busing during the years of violence following the federal desegregation order. This was the same Jim

Why did Kelly take a personal interest in Mayor Flynn's choice of a liaison to the lesbian and gay community, writing a letter of recommendation and actively lobbying for the appointment of South End resident Ann Maguire? And why has Kelly quietly had several meetings with BL/GPA chairperson Eric Rofes?

Jim Kelly first publicly appeared before a group of lesbians and gay men on June 7, 1983. It was election season — the first municipal

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Kelly who complained, in the June 1980 issue of the South Boston *Marshal*, that fair housing legislation would mean "landlords will have serious problems if they deny an apartment to homosexuals." And this was the same Jim Kelly who only last March had his name stricken from a council resolution expressing sympathy on the death of NAACP activist Clarence Mitchell, Jr. because, Kelly charged, the NAACP was "a racist organization."

Those who puzzle over Jim Kelly's vote on the Human Rights Ordinance might also want to ask themselves why Kelly has appeared, checkbook in hand, at fundraisers for several lesbian and gay community organizations, including Gay and Lesbian Advocates and Defenders (GLAD) and the Boston Lesbian and Gay Political Alliance (BL/GPA).

election under the new district representation — and Jim Kelly was a candidate for Boston City Council in District 2. The efforts of a coalition of minority groups notwithstanding, a mostly white city council, heavily lobbied by white residents of South Boston and Dorchester, had managed to gerrymander the city into nine districts, only one of which could be expected to elect a person of color to the council. District 2 included most of the South End, a racially-mixed neighborhood that was also home to an increasing number of relatively affluent gay men — the new gay "gentry." But the greater part of District 2, in size and population, comprised the conservative, Catholic, "white ethnic" working-class neighborhood of South Boston.

As a resident of South Boston, not to mention a leading



Jim Kelly and Larry DiCara at the GLAD benefit, February 26, 1984.

neighborhood political figure with near-hero stature, Jim Kelly found himself at a decided disadvantage at the Boston Lesbian and Gay Political Alliance candidates' night. Sentiments in the room clearly ran more in the direction of Chris Hayes, a South End liberal who was to lose badly come election day. Kelly's direct but less-than-sympathetic answers to a field of angry questions were not well received: "I could not be an

advocate for your cause," Kelly said. "I believe that gays have rights but I believe that the property owners have rights too." Asked if he would support a gay rights ordinance, Kelly said he thought such an ordinance would be unnecessary. "You don't have the problems you think you do," he chided.

But if Kelly got a cool reception from the audience, Alliance chairperson Eric Rofes was careful

to thank the candidate for accepting the Alliance's invitation to appear at the forum. Rofes would recall Kelly's "courtesy" on more than one occasion at subsequent Alliance meetings.

And victory in the November election did not mean an end to Kelly's "courtesy." Shortly before its February 26 fundraiser, Gay and Lesbian Advocates and Defenders received a personal

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quotes of the week

"It may take all of the '80s to complete our task, but it is well underway. There is much support for our position. We have been opposing affirmative action and forced busing since they were first dreamed up. At first we had absolutely no help from anyone. Now we have a president, a senate, and yes, the Civil Rights Commission who agrees with us on these issues."

— Ku Klux Klan Imperial Wizard Bill Wilkerson, in the March 1984 issue of the Klan newsletter, *The Klansman*. Several days after publication, the Klan endorsed Reagan for president, an endorsement he refused three weeks later at the urging of Civil Rights Commissioner Morris B. Abrams.

★ ★ ★

"I'll also be spending the summer developing my lay profession, astrology. At the end of July, you'll find me in Chicago at the bi-annual convention of the American Federation of Astrologers and the concurrent meetings of the AFA Network. That may not sound particularly exciting to you, but I can't tell you how exhilarating it is for an astrologer to spend a week with folks who know Uranus from a hole in the ground."

— Sister Boom Boom (aka Jack Fertig), tells the world what he'll be doing this summer, *New York Native*, June 4-17, 1984.

feds 'powerless' to stop attacks on abortion clinics

WASHINGTON, DC — Officials from the U.S. Department of Justice told National Organization for Women (NOW) officers that they were powerless to stop the increasing violence and harassment by anti-abortion activists toward women seeking abortions and clinics in which abortions are performed, according to the *National NOW Times*.

In a meeting conducted at the insistence of NOW President Judy Goldsmith and Vice President Mary Jean Collins, the Assistant Attorney General for the criminal division and officials of the civil rights division refused to initiate an investigation of a wave of attacks on abortion clinics and women patients, despite agreeing that such violence is on the rise.

Goldsmith and Collins pointed out that a federal statute, the so-called "KKK Statute," expressly forbids conspiring "to injure, oppress, threaten, or intimidate any citizen in the free exercise or enjoyment of any right or privilege secured to him [sic] by the Constitution or laws of the United States, or because of his having so exercised the same."

Abortion clinics have been the targets of arsonists seven times since January, with one attack taking place in the middle of the day in St. Petersburg, Florida. And a clinic in Ft. Lauderdale was riddled with bullets from .45 caliber automatic weapons.

NOW plans to press for a presidential directive from Reagan ordering a Justice Department investigation into the attacks and will explore the possibility of congressional hearings on the matter.

gay and lesbian weddings affirmed by church

COLUMBUS, OH — The Unitarian Universalist Association on June 28 affirmed "the growing practice of some of its ministers of conducting services of union of gay and lesbian couples," according to a press release.

By an "overwhelming voice" vote, the 1300 delegates to the denomination's international General Assembly requested that its Department on Ministerial and Congregational Services develop instructional materials for ministers to help them plan and conduct ceremonies for gay men and lesbians and also develop a pamphlet for lay people in the church which will describe the ceremonies.

Although same-sex marriages are not recognized in any state, President Eugene Pickett said, "We believe it is important to respect the commitment of two people to each other in a ceremony which has personal and religious significance, even if it doesn't have legal validity."

Boston's Rev. Robert Wheatly, director of the church's Office of Lesbian and Gay Concerns, said, "Gay and lesbian couples have been criticized for not having serious relationships. But the moment they decide to be serious, society says, 'Oh, you can't do that.'

"Considering the 50 percent divorce rate of heterosexual marriages which for the past quarter century have lasted an average of 7 years, I don't think heterosexuals should be too critical of others," Wheatly concluded.

Wheatly estimated that he has performed 40 such "services of union" for gay and lesbian couples.

hikers raise \$9000 for aids action committee

BOSTON — Seventy-one hikers raised over \$9000 to benefit the AIDS Action Committee at the Chiltern Mountain Club's second annual Hike for Life on June 23.

The eight-mile trek took male and female hikers through the Blue Hills Reservation on a sunny, warm day. Coordinator Bernie Smith told *GCN* that although mounted Metropolitan District Commission (MDC) officers had removed ribbons marking about two miles of the trail, all 71 participants completed the hike without disruption.

Smith said the ribbon incident seemed to be precipitated by an administrative miscommunication at the MDC central office. Smith plans to bring the snafu to the attention of the park administrators to avoid future problems.

The Chiltern Mountain Club sponsored a similar event at Meriden Mountain in Connecticut on June 17. Fifty hikers raised \$3000 to support the AIDS-related work of the Hartford Gay Collective and the AIDS Project of New Haven.



claiming identities

BERKELEY — About 350 people attended the third national Third World/People of Color Lesbian/Gay Conference at UC-Berkeley June 21-23, entitled "Claiming Our Identities," according to the *Bay Area Reporter*.

Coordinator A. Billy Jones said the meeting was called "to bring together Native Americans, Asians and Pacific Islanders, Latin Americans and Caribbeans and Afro-American lesbians and gays as people of color and as gays and lesbians to discuss issues and perceptions which unite and sometimes separate us."

Workshops were conducted on race discrimination, minorities in lesbian/gay business, the portrayal of gay and lesbian people of color in the media and especially in the gay press, AIDS and other health-related issues, parenting, and international politics.

A series of resolutions was drafted in the media workshop and included: increasing the number of people of color in the lesbian/gay press; educating editors about issues affecting people of color; encouraging students of color to consider careers in journalism; prompting news organizations to hold public forums to explain how news is reported and to solicit feedback on coverage; recognizing the need for the straight media "to stop portraying the gay community as exclusively white male."

mass. prison notes

BOSTON — The *GCN* Lesbian and Gay Prisoner Project regularly receives letters from prisoners describing torture, isolation, and general harassment. Amnesty International has formed a Committee on Torture to document such incidents as part of their plan for a campaign against torture and harassment.

Prisoners and others are encouraged to answer the following questions and send the material to: Justice Committee (AFSC), 2161 Massachusetts Ave., Cambridge, MA 02140: (1) Name of prison; (2) Date(s) of incidents; (3) Personnel who participated; (4) Did you have to sign a statement that torture did not happen? (5) Describe the nature, duration, and frequency of the harassment; (6) Was a medical officer present during or afterwards? (7) Did you need medical treatment afterwards? (8) Are any physical or psychological consequences of the harassment evident?

Also, if you have a friend or loved one in prison and are interested in planning an on-going support group for prisoners in Massachusetts and their friends, come meet with us on Tuesday, July 10, at 25 West St. 5th floor (downtown near Park St. T stop) from 7 to 9 p.m. For more info call Diane 482-2773 or Jean 423-6886.

missile marketing protest

BOSTON — A legal picket and civil disobedience action are being planned for July 16-17 to protest the fourth armaments marketing conference scheduled in the Boston area since Dec. 12, 1983.

The Technical Marketing Society of America (TMSA) has held two arms conferences in the area, while a third was cancelled due to objections raised by citizens to the blatant war profiteering of the conference participants. This conference, TMSA's fourth, will focus on how arms manufacturers and suppliers can reap profits from sales to Third World customers.

The Ad Hoc Coalition to Stop the Arms Conference is planning a protest to be held at Boston's Logan Hilton, located at the airport and site of the conference. Concerned persons may call Richard Eaton, manager of the Logan Hilton, to urge cancellation of the event. Eaton may be reached at (617) 569-9300.

A training session for people wishing to participate in a civil disobedience action will be conducted on July 14, from 10 a.m. to 3 p.m. at the CASA office, Old Cambridge Baptist Church, 1151 Mass. Ave. For more information, call 354-0008.

protest planned for republican convention

DALLAS — While the Republicans gathering in Dallas from Aug. 20-23 are expected to be a docile lot as they fall into step behind presidential incumbent Ronald Reagan, some folks in Dallas will raise a ruckus in the streets.

An organization called International Women for Justice (IWJ) is planning to demonstrate against Reagan's policies with a continuous vigil during the four days and nights of the convention, as well as holding street theatre ceremonies and speeches. A multi-organizational march and rally will be held on Saturday, August 18.

In its statement of purpose, the IWJ notes that "because women have traditionally been and are still continuously denied access and participation in the decision-making process of governments throughout the world by legislative, economic, religious or societal mandates, we feel that it is imperative that women's voices be raised in unison to stop the Reagan administration's criminal acts against ourselves, our children, and all the other living things with whom we share this earth."

To contact the group for more information, write International Women for Justice, P.O. Box 214591, Dallas, TX 75221, or call (214) 826-0694 or (214) 824-7351.

radical politics, radical party

BOSTON — The staff of *Radical America* will host a book party on July 11 to celebrate the publication of a special double issue of the locally produced magazine, which focuses on the mayoral campaign of Mel King.

Entitled "The Mel King Campaign and Coalition Politics in the '80s," this special issue of *RA* examines the development of the Rainbow Coalition that formed around King's multi-racial, multi-issue 1983 campaign for mayor of Boston. Included in the magazine is an extensive article on the involvement of gay men and lesbians in the campaign, as well as articles on the involvement of feminists, blacks, Hispanics, Asians and neighborhood and constituency organizing.

Mel King and many of the authors of articles appearing in this issue of *RA* will attend the party, from 5:30 to 7:00 p.m. on July 11 in the First Floor Lounge, UMass/Boston, 100 Arlington St.

Copies of this issue of *RA* are available for \$4.50 each from *Radical America*, 38 Union Square, Somerville, MA 02143.

speakers confirmed for national gay/lesbian rights march

SAN FRANCISCO — Eight more speakers have been confirmed for the National March for Lesbian/Gay Rights, set to take place on July 15, the day before the Democratic National Convention begins.

Joining Virginia Apuzzo of the National Gay Task Force, Los Angeles activist Morris Kight, gay unionist Bill Lowell and AIDS activist Bobbie Campbell will be the following speakers: Minnesota State Rep. Karen Clark; San Francisco City Supervisor Harry Britt; recently discharged Army Sergeant Perry Watkins; Flo Kennedy, civil rights activist and feminist; attorney Jose Gomez; Adele Starr, president of the Federation of Parents and Friends of Lesbians and Gays; Miriam Ben-Shalom, winner of a significant case against the Army regarding its anti-gay and lesbian discrimination; and Merle Woo, winner of a major discrimination suit against the University of California.

Openly lesbian and gay elected officials and lesbian and gay delegates to the Democratic National Convention will lead the procession, while the marchers will be organized by geographic region and political agenda. Marchers will line up on Castro Street between noon and 1 p.m. on Sunday, July 15 for the walk to the Moscone Convention Center. The rally will commence there at 3:15 p.m.

AIDS, Sex, Politics, More AIDS and Sex

Health Conference Aims For Diversity

By Janice Irvine

NEW YORK — “Toward Diversity” was the theme chosen for the First International Lesbian/Gay Health Conference held at New York University on June 16-19. Selected to reflect the meeting’s multi-focus purpose, with special emphasis on Third World, lesbian and international health concerns, the theme also appropriately pinpointed a diversity of political perspectives.

Sponsored by the National Gay Health Education Foundation, the conference attracted over 800 registrants, with some traveling from as far away as Trinidad, Australia, England and the Netherlands. It was also the Sixth National Lesbian/Gay Health Conference, and the Third AIDS Forum, co-sponsored by the Federation of AIDS-Related Organizations (FARO).

Approximately 120 workshops spanned such health issues as substance abuse, incest, lesbian sexuality, suicide in the gay community, fertility concerns of lesbians, anorexia, and gay aging. Overwhelmingly, however, the AIDS crisis dominated the schedule, albeit with great diversity in perspective and analysis offered in the many workshops on AIDS and in the keynote speeches.

Making a plea for national unity in the gay community around AIDS, Matt Redman, co-chair of FARO, told the audience at the AIDS keynote address, “We still share the giant common denominator of our sexuality, and that common denominator is being threatened by the AIDS crisis . . . If there has ever been a need to stand united in the face of a hostile world, it is now.”

‘Gay men everywhere must explore their feelings about women. This country will never be healthy while the disease of sexism still exists.’

Other speakers addressed shortcomings of AIDS organizing that has focused on white, privileged gay men. Artie Felson, co-chair of New York’s People With Aids, emphasized the importance of women in AIDS organizing, noting that, “leading the way are our lesbian sisters.” Felson said that abortion and reproductive rights issues are everyone’s battle, and added, “Gay men everywhere must explore their feelings about women. This country will never be healthy while the disease of sexism still exists.”

Gil Gerald, executive director of the National Coalition of Black Gays, said initially the AIDS crisis held out the promise of breaking down barriers among white privileged gays, lesbians, and people of color. For once, a relatively privileged group could understand the inadequacy of the health care system in meeting the needs of minority groups. So far, Gerald concluded, the promise is unrealized, with “almost exclusively white male organizing targeting white males.” He said that among gay people, there is much less concern about the incidence of AIDS in the black community. The major problems, he emphasized, are that black leaders and organizers have been ignored; that there must be a more accurate needs assessment conducted within the black community; and that the public perception of AIDS as a disease attacking white, well-heeled males must be changed. “We need to see ourselves in these flyers and news reports,” he said.

Addressing the “apparent apathy” of lesbians and blacks in regards to AIDS, Grace Laurencin, co-coordinator of the Women’s AIDS Network, said the racism, homophobia (“for most blacks, the option of leaving the black community is almost not there”) and lack of economic opportunity within the gay community are all factors which contribute to the reluctance of black people to do AIDS organizing.

In addition, Laurencin noted that many women are debating about whether “once again, to take care of the boys.” She said that, for white gay men, it is the first time they are experiencing the inadequacies of medical systems, and she criticized the common use of statements that characterize AIDS as the first or largest crisis to hit the gay community, comments which ignore the serious problems of women and blacks. It is not fair, Laurencin said, for gay men to expect other people to leave their battles to fight AIDS, yet she noted that many women and blacks are doing so. She said that many people who have been touched personally by people with AIDS take up AIDS organizing. In addition, she described a renewed commitment among many to building lasting coalitions. “The alliances we are making should continue after AIDS,” she concluded.

‘Toward diversity, yes, but in unity... We can only achieve this in solidarity. I sincerely hope this conference will extend that solidarity to the international level.’

While gay people in the U.S. face these and other problems in AIDS organizing, European gay people often view AIDS merely as a theoretical problem. Jan van Wijngaarden, AIDS policy coordinator for the Netherlands, said that although the number of AIDS patients in each country is increasing exponentially, few people actually know or have dealt with a person with AIDS. “We haven’t tasted until now the extraordinary terror and fear that you have known,” he said.

He noted that 95 percent of all people with AIDS in Europe are gay men, making it truly a gay issue there. Policy differences among Western European countries, however, hamper coordination of services and cooperation among service providers. Little is known about the frequency of

AIDS in Eastern European countries, van Wijngaarden said, and since homosexuality is illegal there, even to acknowledge AIDS is problematic.

Van Wijngaarden charged that, in the U.S., AIDS is considered an American problem, but Americans must recognize that people all over the world are dying from AIDS. He said, “Toward diversity, yes, but in unity . . . We can only achieve this in solidarity. I sincerely hope this conference will extend that solidarity to the international level.”

In AIDS workshops, sorting out medical fact from medical myth proved as complex as sorting out the variety of political perspectives on AIDS. Conjecture and speculation ruled the day, resulting in frustration for those hoping to find reassurance from medical science. Major issues of debate included the etiology and communicability of AIDS, and consequently, what can be considered “safe sex.”

Echoing the general refrain within medical circles at the conference, Joseph Sonnabend, a New York City physician, said, despite recent announcements, “The cause of AIDS at this time still remains unknown . . . We’re far from the bulls-eye.” Sonnabend described three categories of hypotheses concerning the cause of AIDS: one single agent is both necessary and sufficient; there is a necessary etiological agent but contraction of the disease is conditioned by co-factors; there is no causative agent, but the co-factors themselves, or certain combinations of them, are capable of producing the disease. Sonnabend is inclined to believe the last hypothesis, and said he thinks AIDS is a consequence of social and economic changes seen in the last 15 years.

With respect to advising people on low-risk sexual activities, Dan Williams, an internist from New York, said, “We’re all uncomfortable telling people what will transmit the disease until we know which secretions are involved.” He went on, however, to blame shared secretions of multiple partners for increasing transmissibility of AIDS, and voiced his disappointment in the gay community for not insisting on safe bath houses. He advised men to engage in mutual masturbation, use condoms, and keep the mouth and anus clear of secretions. “I envision safe baths as men’s clubs,” Williams said. “Men would come in, swim, work out, jerk off, and go home.”

Despite the absence of conclusive medical data, “safe sex” discussions, workshops, booths, and pamphlets abounded. Most focused on some tactic for avoiding the exchange of bodily fluids, while emphasizing that this need not lead to disappointing sex. To encourage the “safe sex” movement, the First Annual Father’s Day Jack-Off Event was held on Sunday night.

‘We might think of ourselves as weak and powerless but it’s interesting to talk to Haitians...who see us as enormously powerful, rich, white men who know how to work the system.’

In a controversial workshop on the last day of the conference, Dennis Altman, political theorist and commentator, discussed AIDS and the gay movement. Altman criticized the “homosexualization of AIDS” — the equation of AIDS with gay. He noted that 40 percent of AIDS cases in New York City and 30 percent nationally are non-gay, yet we accept the definition of AIDS as a gay disease. When we accept the homosexualization of AIDS, we lose track of it as a major medical and social phenomenon. Further, we equate the response of the state to its response to the gay community instead of analyzing the state’s response to a major health crisis of its citizens. Altman noted that no one discussed non-gay AIDS in the keynote, and said that we make it easier for anti-gay forces to attack us by accepting the definition of AIDS as gay. He added, “We might think of ourselves as weak and powerless but it’s interesting to talk to Haitians . . . who see us as enormously powerful, rich, white men who know how to work the system.”

The AIDS crisis has had two major effects on the gay community, according to Altman. First, it has changed the nature of the political agenda. Every organization is concerned with AIDS work, and Altman sees this re-definition of goals as too narrow. The AIDS crisis goes beyond the need to provide services and lobbying. While these are important, Altman thinks we should be thinking in broader, more strategic terms. He said narrow analysis “is the most conventional interest-group approach. We are attempting to get our share of the cake . . . At this conference, a broader critique is heard infrequently and by accident.” Altman urged that within the gay movement, people question the very nature of the society in which we live. Although some think AIDS opens the way to a broader analysis of the social system, he doesn’t believe this has yet occurred.

Related to the narrowing of agendas is what Altman views as the second impact of AIDS on the gay community — the professionalization of the gay movement. As a medical crisis, AIDS brought into the gay movement a whole new leadership based on professional credentials and expertise, not commitment to the politics of gay liberation. Increasingly, Altman said, the people who are full-time leaders of the movement are there, not after years of stuffing envelopes and going to demonstrations, but based on academic credentials. “The new professionalization is the most traditional concept of what is an expert . . . anyone without professional credentials is frozen out.”

One major problem with professionalization is its interconnections to classism and racism. Altman said the reason there are so few Third World people coming into a professionalized movement relates to a lack of access to acquiring certain skills. He said that the AIDS crisis forced those in the

gay community with no medical background to do a certain amount of work to understand how to talk about a virus. Similarly, he thinks that educational programs about gay liberation should be set up for gay professionals, since “being gay in itself does not guarantee understanding gay politics.”

Maintaining his argument despite a storm of protests, Altman emphasized that it is important to have gay services and lobbying. This by itself, however, is not enough. “A gay movement, if it is a movement has also to carry in it a critique of the existing system and a vision for the transfiguration of society.”

‘I’m a lesbian. I have sex.’

Approximately one third of the conference was devoted to different aspects of the AIDS crisis, and so indirectly to gay men’s sexuality. In addition, however, there were several workshops on lesbian health and sexuality. The tone was refreshingly direct, with little airspace given to arguing about politically correct sex. In a workshop entitled “Health, Safety and Lesbian Sexuality,” Pat Califia, co-founder of Samois, a lesbian S/M group in San Francisco, noted among her credentials for running the workshop, “I’m a lesbian. I have sex.” Califia said her on-going assumption is that sex is healthy and good, and the less judgmental and guilty we are, the more we can take care of each other. In terms of sexual activity, Califia said, “Lesbians do everything. Health care professionals need to realize this and not ignore certain things.”

In commenting on sexually transmitted diseases (STDs), Califia said, “There is a mythology in our community that when women have sex together, it’s somehow more healthy or blessed by the goddess than sex between men and women.”

Barbara Starrett, a physician from New York, taped a long list of STDs on the wall. In it, she included skin infections, standard venereal diseases, intestinal infections, vaginal infections and viral infections. She said, “Probably all of them can be transmitted between two women.”

She explained, for example, that it is almost impossible to avoid contact with anal secretions because the anus is so near the vagina. Since oral sex is popular among lesbians, they are susceptible to hepatitis A, which is transmitted through a fecal-oral route.

The traditional venereal diseases — syphilis and gonorrhea — are, according to Starrett, “both communicable but you have to work hard at it.” Putting a finger in one’s vagina and then moving it quickly to a partner’s vagina could possibly transmit gonorrhea, she said. She added that she believed it would be very difficult for a lesbian to get AIDS unless she’s having sex with men or using needles to inject drugs.

Since all of the threats to our community are not of the microbial variety, there was a workshop on anti-lesbian and gay violence. Lance Bradley of the Lesbian/Gay Anti-Violence Project in New York described self-defense classes in which he shouts “lezzie” and “faggot” to desensitize people so they will be less likely to panic at a homophobic epithet. “It’s cutting down the freak-out time so you can begin to think of options,” he said. Bradley added that the loss of power and control during a homophobic attack is often the most devastating aspect of an attack. In addition, obtaining services in the straight community for crime victims is frequently a second victimization.

‘Sure enough, people knew after a while that that whistle meant a gay person was being beaten.’

Ron Illardo of the East Village Lesbian and Gay Neighbors described a community organizing campaign inspired by “the Butterfly Brigade” in San Francisco — a group of gay hippies who cruised the streets on popular queerbashing nights to thwart attackers. He said that when he moved to New York there was a lack of gay neighborhood identity: “We all knew we were gay but no one was affirming it.” He described several tactics to organizing the neighborhood, including block parties, sponsoring gay tables at ethnic street fairs, holding monthly town meetings and monthly dialogues between police and gay people, a citywide conference on anti-gay violence, and the widespread distribution of whistles. The whistle campaign has been highly effective, according to Illardo, who said, “Sure enough, people knew after a while that that whistle meant a gay person was being beaten.”

Some workshops went beyond a strictly physical definition of health to address psychological issues. One presentation which explored the dynamics of lesbian and gay relationships challenged old stereotypes with new interpretations. Margie Nichols, a psychotherapist from New Jersey, said that although the egalitarian nature of lesbian relationships has frequently been praised, there are accompanying problems. One problem is “the tendency to fusion — to become like the Bobbsey twins,” while the other is sexual difficulties.

Nichols cited studies which found that approximately half of long-term (3+ years) lesbian couples, compared with both straight and gay male couples, have less genital sex and little diversity in sexual technique. She described the typical life-cycle of a lesbian relationship: The couple is together; the rate of genital sex drops off enormously; one partner has an affair and eventually leaves the relationship to move in with the new partner. Nichols said, “This throws to the wind our notion that lesbians are better at relationships than anyone else. We’re better at getting into them, but not better at doing them . . . Lesbians have problems other than those

Continued on page 7

Community Voices

the folly of ignoring the klan

Dear *GCN*,

I read with dismay and anger the decision by the Houston gay community to "totally ignore" the Ku Klux Klan's June 9 march against homosexuality on the grounds that a counter-demonstration would only give the Klan the attention it seeks.

If Klansmen, Nazis, and the Moral Majority were simple publicity hounds, perhaps that tactic would work. But let's face it, their main goal is not to see their faces in the newspaper — but to *get us!* And the less resistance they meet, the more their assurance grows — until once again they are using violence and murder to smash our movements.

The history of the Nazi rise to power in Germany bears this out. The Nazis were "ignored," laughed at and scorned as a lunatic fringe by liberals who refused to make cause with fascism's first victims: radicals, lesbians and gays, Jews, disabled people, unionists, and feminists. By the time the liberals realized that fascism meant death for them as well, it was far too late to stop the Hitlerites. Their tiny marches grew into mass rallies. Their "isolated" attacks on individuals escalated into the destruction of Magnus Hirschfeld's Institute for Sexual Science, murderous pogroms in Jewish communities, and the burning of the Reichstag — where the liberal German legislature met.

Fascism develops in a climate of despair and economic insecurity. People search desperately for a solution to the urgency of the problems brought on by capitalist decline — unemployment, inflation, war. Fascism offers scapegoats, mysticism, and the cult of the leader; radicals and socialists propose overhauling the entire economic and political system to get at the root of injustice. But if the Left cannot put up an effective united defense of its program against fascist violence, people will be drawn to the fascists — everybody loves a winner! This is not dusty theory, the economic and social conditions in the U.S. today make the rise of a mass right-wing movement imminently possible.

But it does not have to happen. Our experience has been that a united militant defense stops the right wing in its tracks.

In Seattle, mass demonstrations have stopped harassment of abortion clinics. A rally called by the Klan was cancelled when they discovered that they would be met with a counter-demonstration of thousands of lesbians and gays, people of color, Jews, unionists, feminists, radicals and church people.

It was no accident that the Houston chief of police urged the gay community to shut down its businesses and stay off the streets during the KKK march. Given the racist, homophobic record of the Houston police, there are likely to be more cops dressed in sheets on June 9 than escorting the demonstration!

The dangerous tragedy is the Houston gay leaders and businessmen acquiesced to the police policy, thus becoming invisible for the day. What will Houston do if the Klan decides next to march for a week — or a month? Will the gay community politely return to the closet in order to avoid an unpleasant scene?

The Klan must be rejoicing at its victory — for it has been given exactly what it wanted.

Sincerely,
Helen Gilbert,
Freedom Socialist Party
Radical Women
Seattle, WA

welcome diversions

Dear *GCN*:

The presence of a hot-air balloon at the Gay Pride Rally is a refreshing novelty. However, some of us were kept in disappointing suspense, intimidated by the fact that this vehicle never ascended into the sky. Nevertheless, it's a welcome diversion from the outlandish drag queens, that albeit they parody our culture's sex-related superstitions, have become blase.

The camel in the parade was another interesting eye-catcher. However, I would spare anyone the agony of looking inside this mammal's mouth. It's the most loathsome, repulsive sight that one is apt to find anywhere.

Gilbert Caron
Nashua, NH

art, sex and politics

[*GCN received a copy of this letter to Washington D.C. Mayor Marion Barry*]

Dear Mayor:

Recently, my lover and I received an invitation from you and Mrs. Barry to attend an art show in the corridor of your suite of offices at the District Building. As we understood, it was to be a show to celebrate Gay Pride. I can only say that after attending the show, I was quite frankly outraged to learn that artworks with any hint of homoeroticism had been removed from the show at the direction of your office. I understand that the official excuse was that because the office was a public place, you did not care to risk offending any unsuspecting visitors. Could that by any chance be read your homophobic cronies? Let's cut the double-talk Mr. Mayor. There are public places all over the world filled with nude artworks. The Sistine Chapel's ceilings are covered with what many have called a treasure of homoerotic art painted, as I recall, by Michaelangelo, one of the world's greatest suspected homosexual artists. I don't honestly think that the Pope or the Curia have any plans at this time to repaint the ceilings.

That aside, I really think that you should consider the implications of your actions. In truth what you and your staff have said to the gay community is no different from what avowed liberals have been saying to us since Stonewall and before ... "It's ok to be gay. What you do is not my business. But please, could we just not talk about it?" In clearer terms could we just keep it in the closet? Mr. Mayor, the only reason you had the honor of hosting a Gay Pride art show (I believe you simply called it Pride) was because whatever their medium or subject might be, the artists are *uncloseted* homosexuals. Do you honestly believe that you have the right to invite them or their art back into the closet?

Mr. Mayor, let's be clear about something that might have escaped your notice. We are gay because we are homosexual and by extension one would presume homoerotic. The celebration of our gayness must necessarily include the celebration of our homoeroticism and I submit that if we allow actions such as yours to continue, we will be reduced to those safe neuter creatures which homophobic society can tolerate. And the closet grows darker and darker!

Mr. Mayor, you have for sometime claimed to be a friend and supporter of the Gay community. Your actions have at least temporarily tainted your words with an aura of rhetorical liberalism. I would suggest that a public explanation and perhaps an apology is in order.

Sincerely,
Luis A. Solis
Washington, DC

anticipating porcupine

Dear *GCN*:

I received my paper (Volume 11, No. 45) as I usually do no later than Thursday or so.

And with joyful anticipation, I turn to the ad part of my *GCN*. Above all other, Porcupine's poems are the first thing that I read in my *GCN* every week.

(Maybe) Like other *GCN*ers I'm sure, I deeply and most positively enjoy reading the Mousie, Mousie wildflower poems from none other than Porcupine. There always is a place in my life for those poems and if you will — a part of my heart and soul.

When the poems are sad, I feel sad. When the poems are joyful, I feel joyful. When the poems become a window of life, I feel lucky that I am able to see through it.

Mousie's and Porcupine's poems are a lot of things to me, no more than a few will ever really know how much I need them. And I am most grateful to *GCN* for having them in our paper.

It is not enough to just say that I feel deeply about the poems. I feel truly that one can not (at least I can't) read Mousie and Porcupine without feeling the feelings that are placed within those words of poetry.

So now that you know how I feel about Porcupine's poems, you can better understand what I'm about to say. When I read the poem in the June 2 *GCN*, I had to read it over many times to make sure I understood the feeling that I received from it. I felt that the June 2 poem was a declaration of goodbye.

Not to each other (because we who read those poems fatefully know come hell or high water those two will never part) but to you and I.

My first thought was that it must be a wrong feeling or a bad joke. But on the other hand and with much sorrow, I know in my heart that it is not. Because in the last part of that foreboding poem, Porcupine said: "So who gives a damn, if I stay or go?"

I do — and I don't think I'm alone in that caring.

And that being so and true, I found it most positively necessary to write this letter to ask *GCN* to tell me (and other readers that might like to care to know) that (I am wrong) Porcupine and Mousie are not leaving the pages of *GCN*, like so many others.

In confusion and disarray, I await your reply.

A reader and friend, always myself,
Bobbie Lee
Lompoc, CA

(*Despite other changes that have on on at GCN in the last few months, Porcupine and Mousie will remain united on the classified pages — Editor.*)

Sell! Sell! Sell! (Pick Up A Friend For GCN)

Massachusetts has broken into the lead with more new subscribers than any other state, though Illinois pulled in quite a few this week. This program isn't over yet (we still need more subscribers). What's going on down South? We haven't heard much response from you yet.

AIDS Resource List

AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

AIDS Action Line — 536-7733

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

AIDS Benefit Review Committee (267-7573) or (725-4849)

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

AIDS Hotline — (424-5916)

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Col-

lects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

Fenway Community Health Center

16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

Gay and Lesbian Counseling Services

80 Boylston Street, Boston, MA 02116 (542-5118)

One-on-one counseling for AIDS anxiety.

Gay and Lesbian Hotline — 6:00 pm to midnight, M-F (426-9371)

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

Mayor's Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

National Gay Task Force Hotline

(1-800-221-7044)

Toll free national hotline run by NGTF to provide information and referrals.

Omega Hospice and Bereavement Program

270 Washington Street, Somerville, MA 02143 (776-6369)

Ongoing free support group for gay men and lesbians dealing with life-threatening illness.

Springfield Downtown Ministry /Council of Churches — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

Counseling and referrals.

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Speaking Out

Passion Is Our Politics

By Joan Nestle

This speech was given at the New York lesbian and gay pride celebration on June 24 by the co-founder of the Lesbian Herstory Archives.

Today we are a people who once again have taken our anger and our courage into the streets because once again we have been told that our desire, that our sexual celebration, is our sin. This week we have been told by Mayor Koch, while he stood in front of the lesbian and Gay Community Center, that he would not march in our commemorative parade because we desecrate the steps of a church, because religious bigotry is the right of the powerful but the outrage of queers is an insult to the divine being. The irony of all of this is heightened by the congratulatory messages we give each other on this day — we have come a long way, we have political clout, but in this fifteenth year of our taking to the streets when the slogan is “Unity and More in ’84,” I find myself needing to remember certain small things.

I need to remember that the resistance of lesbians and gay men did not start with the courage of Stonewall, that gay pride did not start with marches in the street but in the collective steps of courage that were taken by thousands of gay men and women when they did such things as go to drag balls in Harlem in the late ’30s; when they walked hand in hand down the hate filled streets of the McCarthy period; when they left small towns all around this country and came to cities like this one, determined to survive their own desires; when they organized homophile groups like DOB and the Mattachine Society; when they danced close together in lesbian bars under the intruding eye of the red light that would signal police surveillance.

I need to remember how in 1958 I endured and played on the bathroom line in the Sea Colony, a working class lesbian bar, where we were carefully given out our allotted amount of toilet paper, abiding by the guideline for bathroom use by deviants that had carefully been set down by the vice squad. I need to remember how we endured and survived the police raids, and the paddy wagons filled with our friends, how the policemen thrust their hands down the pants of our butch women to humiliate them in front of their lovers, and how we nursed battered faces after street assaults. I need to remember the Women’s House of Detention where poor black lesbians bore the brunt of deviant punishment, the hot, summer nights when women called to women, their assertions of love piercing through the red brick walls and the small narrow windows. Before Stonewall, we fought for the right to our love in a hundred different ways, and always this battle took its strength from our need to be part of a sexual community.

The Limitations of the Legal Fight

By Susan Ritter

This speech was given at the Northampton Lesbian and Gay Liberation Rally on May 12, 1984.

They [the Northampton City officials] tried to silence us — but we didn’t let them. They said, “You have to do it our way. The march organizers said, “Let’s compromise.” They said, “No way. You’ll do it our way or not at all.”

It was important to march on Saturday — to make our presence felt, our voices known. This is Northampton, Massachusetts — we are known and watched all over the country as a large and vocal lesbian and gay community which is also subject to harassment in many violent and nonviolent ways.

We must be proud that we fight on, remain visible, keep working and struggling and making alliances to fight injustice and oppression on all fronts, recognizing that, as we say at Passover, none are free until all are free.

When they tried to silence us, we went to the courts for justice.

It was hard work, a real team effort. There was the Law Committee of GALA (Gay and Lesbian Activists), which spent hours in the police station combing through old parade permits, hours going up and down the streets and more hours on the phone, gathering support from store owners and city councillors. There were the lawyers named on the Complaint — Nancy Shilepsky and me for GLAD, and Arch Battista for the ACLU.

And there were others, including a closeted lawyer who gave us much inspiration, and who I hope will be out next year.

I am so proud to be a lesbian and a lesbian lawyer in a large and visible lesbian and gay community, and it is especially joyful to work with GALA, who decided to go to court not

Our history is the history of desire and all the wonders that desire can give birth to — out of fragments and out of fear, out of shame and out of judgment, we have built a history of resistance; we have told the tale of loving and then worked hard to give our passion a place in this world. We have built institutions around it, we have become attractive to political candidates because of it, we now talk of a million dollars needed for a gay center, but the deepest memory I want to keep alive is the image of a frightened 18-year-old lesbian, who in 1958, knowing that the world scorned her both as a woman and as a bulldyke, found the places she needed and the women she loved on the so-called dangerous streets of this city. It is the courage to be different because of a passion and then a conviction about the right to that passion that is at the heart of our history.

This affirmation of the dignity of desire is also our gift to the world’s history, and it is one of the ways that we become part of the human struggle against governmental oppression. Desire begins as a personal voice but when we as a people assemble in the name of that desire, we are a political community forcing a new understanding of the complexities of human choice. It is no accident that times of governmental oppression set up a legacy of sexual repression for decades to come. Our government is now mobilizing this country for further assaults on other governments it deems deviant. I believe that as celebrants of passion we must become vocal anti-Reagan activists. When American rifles bring down the chosen governments of other countries, when bodies hit the earth never to rise again, what also dies with each one is their history of desire. In Grenada, in Central America, in South Africa, in the Middle East, on our own streets, desire is murdered every day. If we do not battle as open sexual radicals fighting the forces of death by judgment, all the small freedoms we have won will disappear or exist only for a small group of us — a group selected out because of its connections to power and privilege. But these freedoms, this announcement that a people’s sexual identity is a part of all the battles for the liberation of the human spirit, are crucial not only for this country but for all the countries in the world.

When we march in the streets, hundreds of thousands strong, we carry with us the more lonely courage of those who risked all because they said to someone of their own sex, “touch me here.” This small voice is still enough to rule us out of heaven, but whatever power comes to us in 1984 and beyond we must not forget that for us passion is our politics.

only for themselves, but for all those voices which might be silenced by people in power who don’t want to hear what we have to say.

And we won!

The fight to change the law, in the courts and legislatures, is good work. We must keep on fighting the legal fight to insure for ourselves and others the right to march, demonstrate, and speak.

But the legal battle has its limitations and is not an end in itself, but only a way which sometimes permits us to do what we have to do to achieve liberation. When we go to the law for what we need, sometimes they give it to us — but anything they give, they can always take away.

What we achieve through taking what is ours by political and social activism is ours for good. Political and social activists change people’s lives, minds, and hearts — this can provide the climate for changing the law, but it also provides more lasting change.

It wasn’t the law which sparked the lesbian and gay liberation movement. Our struggle for freedom was given life by people in the streets — saying to others in the closet, “You can be free, free to be visible, to be who you are.”

This is *lasting* change, taken by us collectively and individually.

And it provides a political context for everything else we need to do in the courts, in the streets, in the meetings, at the dances, and in our minds and hearts.

Community Voices

sex and the church

Dear GCN,

“O’Connor Nixes Gay Rights Order,” bannered the New York *Daily News* (Sunday 17 June 1984), and the story detailed how Roman Catholic Archbishop of New York John O’Connor threatened to close Catholic child care centers rather than sign a pledge not to discriminate against hiring gays. Near the end of the article Charles Bell reported: “O’Connor . . . has been studying theories of homosexuality in preparation for making his statement. But he said he was not sure that he understood the subject.”

I suggest that O’Connor’s ignorance of the subject is revealed in those two sentences. In reality, one requires a theory of sexuality in mankind, not a theory of homosexuality. Man is a social animal; man is a sexual animal. If one studies some of the many societies that man has developed, one sees heterosexuality and homosexuality practiced and tolerated throughout the globe from native American Indians to various African tribes to ancient Greece and the Roman Empire to the Turkish warriors who conquered the Middle East and a third of Europe in the 17th century. Tolerance of homosexuality is natural to and the preferred form of sexuality in an indeterminate percentage of mankind. It is natural.

What is more difficult to explain is the attitude of the Christians toward sexuality. Here is an interesting sampling of some of the lights of the Church:

1) St. Augustine debated whether married couples could enter heaven, as they had engaged in fornication.

2) St. Jerome urged young women not to bathe and intentionally spoil their pretty faces with dirt so as not to lead young men astray.

3) St. Augustine justified the institution of

female prostitution so that young men could avoid the temptation of homosexuality.

4) St. Jerome endorsed the idea that a man who loved his wife with ardor was engaging in adultery.

5) Origen, to avoid the temptations of the flesh, cut his balls off. (He later regretted it.)

6) We know that when the Christians finally came to power in the Roman Empire, they made homosexuality a capital offense, and gays and lesbians were murdered for centuries thereafter in countries where Christians held sway.

The Roman Catholic view toward sex is simple — it’s against it. And for priests and nuns, celibacy has been traditionally the rule (no matter that the rule may be broken, it remains the ideal, and if openly broken, the priest or nun can be disciplined and expelled.) As most people could not achieve or had no desire to be celibate, the Church did permit sex, but only after marriage, with the mate, and in a position that would not interfere with the possibility of conception. Sex simply for pleasure, alone, gay or straight, was a sin. The only excuse for sex was conception or its possibility. Sex in itself was filthy and sinful. Thus, the Church opposed sex for fun and it opposed pornography. Similarly, it opposed rubbers, contraceptive pills, and abortion.

But is sex sinful? Is it filthy? Each of us must answer this in our own way. I say NO. I think sex can be fun and clean and healthy and therefore good. It is natural. If homosexuality were really “unnatural”, Christians would not have had to impose the death penalty to discourage it. Indeed, as Oscar Wilde observed, of all the sexual practices devised by man, only celibacy seems “unnatural.”

The Roman Catholic approach to sex, by discouraging sex for pleasure — hetero or homo or mono — encourages large families with no thought of the welfare of the society as a whole. The result is often over-population, poverty, ignorance, starvation, war — and “faith.” The

New World provides a striking contrast between the Roman Catholic and the non-Catholic approaches to life. Which is better off, North America or South America? Which is better off, Northern Europe or Southern Europe? We can all be thankful that Wolfe defeated Montcalm at Quebec, and the the Haitians defeated the troops of Napoleon, or this continent might also be Catholic dominated. And if America were Roman Catholic, it would probably be as overpopulated, strife-torn, and backward as the lands to our South. I am suggesting the heretical view that some of the poverty in South America and Latin America is due — not to capitalist exploitation or imperialism — but to the internal dynamics of a Catholic society in which science is subordinate to faith and the inquiring mind stifled by censorship, in which human reproduction is rampant beyond any hope for the people to live without poverty, disease, crime, aggression, and war.

But what does Archbishop O’Connor care about over-population or war? Not long ago he blessed the bombs in Vietnam. O’Connor was a cheerleader for the American war against the Vietnamese people. He deemed that war both moral and just, an acceptable tragedy. So what if 50,000 Americans and hundreds of thousands of Vietnamese were killed. “There is reason in what our country is doing, not madness,” O’Connor assured the American public. Moreover, “I believe we can win and are winning. Bit by bit we are winning the trust, not the hostility of the people of Vietnam.” One wonders if the Archbishop will soon be justifying American intervention in Latin America. After all, war reduces the excess population that is inevitable when birth control is denied. And in lands which the Church dominates, abortion, birth control devices, homosexuality, and divorce are often illegal. Tragedy is thereby inevitable. But is has its bright side: more births, more deaths, more Masses.

The *Daily News* article concluded: Archbishop

O’Connor “said that he knew of cases where even intoxication had led to homosexual activity.” The Archbishop should review his Latin proverbs — *in vino veritas* — in wine, there is truth. Indeed, that is one reason gay people should support a lower drinking age throughout the nation.

The Roman Catholic Church forced Galileo to deny that the earth revolved around the sun and placed him under house arrest for 8 years. Some churchmen were horrified when Linneaus classified plants according to sex. (How can a pure lily be sexual?) Pope Gregory IX wrote that, though Jews should not be killed, they were slaves and should live in misery. Catholics murdered Protestants as heretics, and generally, before the French Revolution, Protestants had no rights at all in Catholic countries. (Of course, Protestants were soon killing Catholics, and Europe endured the 30 Years War). Still, the Catholic Inquisition, which spread terror over much of Europe and into the New World, is synonymous with torture and death. For centuries the word Inquisition retained all the warmth we now associate with the word Gestapo.

But times change. Now Catholics accept the Copernican view of the solar system, and Galileo’s work is no longer banned. Now the Pope speaks of ecumenism and attends a Lutheran service. He even has dialogues with Jews. Perhaps, in time, the Church will learn about nature and about sex, and it will then endorse full rights for sexually active gay men and women.

Sincerely,
Hugh Murray
New York, NY

Gay Community News welcomes letters to Community Voices. **If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length.**

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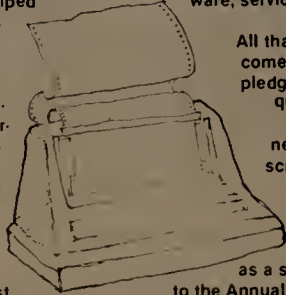
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Tactical Disagreements**Chicago Ordinance Drive***By Sharon Page*

CHICAGO — Mayor Harold Washington made his first postelection, public appearance before the city's gay and lesbian community in a surprise visit to a gay civil rights rally on July 1. Pledging his support for an anti-discrimination ordinance stalled in city council committee, Washington declared, "If that ordinance passes in support of gay and lesbian rights, and I strongly suspect it will, I guarantee that I will sign it."

The July 1 rally in Lincoln Park was the outcome of a spontaneous show of enthusiasm for gay political visibility displayed at the annual Lesbian and Gay Pride Rally held the previous Sunday (see *GCN*, Vol. 11, No. 50). At that rally, speaker Sarah Craig's rhetorical remark that gay activism needed continuous expression throughout the year sparked cheers from many of the several thousand people gathered. Craig responded to the crowd's reaction by calling for another rally one week later to march on City Hall.

In the intervening week, a by-invitation ad hoc organizing committee was formed with Craig as its coordinator. Dropping the call to march on City Hall, the rally's theme was defined as "It's Time...to demonstrate for action on the amendment to the Chicago Human Rights Ordinance to get lesbian/gay civil rights." Endorsements were garnered from over two dozen organizations and individuals. With the assistance of Kit Duffy, the mayoral liaison to the gay community, all 50 city council members were polled for their stands on the amendment and were invited to speak at the rally.

The amendment adding sexual orientation to protected categories for jobs, housing and public accommodations in the city's human rights code was first introduced to city council by Alderman Clifford Kelley in 1973. Passed out of committee in 1979, it was then tabled to avert a probable defeat on the council floor and has seen no action since.

In the past year, the amendment has become a political football between councilpeople allied with newly-elected Mayor Harold Washington and those allied with his critic, Cook County Democratic Committee Chair

Alderman Eddie Vrdolyak. Alderman Kelley and other members of the so-called "Washington 21" have deferred initiative to Alderman Jerome Orbach, member of the council majority "Vrdolyak 29." Orbach, while repeatedly declaring himself a champion of the measure, has taken no visible action to effect its passage.

At a June 29 meeting of the ad hoc organizing committee, Kit Duffy reported that the informal poll of councilpeople yielded a majority of 27 in support of the ordinance. But, a discussion revealed both uncertainty as to which alderman would bring the bill to the floor and concern about continued maneuvering for "political glory" among the bill's sponsors.

Organizing for the July 1 rally brought out differences among activists over strategies and tactics for the gay movement. At the June 29 meeting, Janet Tobacman registered disagreement with the rally's exclusive focus on the ordinance, arguing for addressing issues not affected by the measure. "In my experience, if we focus solely on one specific reform, when that reform is won or lost, all our mobilized energies are likely to dissipate. I think the best way to strengthen our movement is to organize around a multi-issue approach...like places for gay youth to go, stopping bar raids and police harassment, defending lesbian mothers."

Craig opposed raising other issues at the July 1 rally, saying that response of the Pride rally participants was directed only to the ordinance. As a compromise, Craig conceded that other issues could be "alluded to in general terms" by rally speakers.

Craig expressed to *GCN* a particular concern to avoid discussion of a police raid conducted on a local gay bar on June 22 after a three-day undercover operation. Six people were arrested, some on charges of indecent exposure. While the raid was reported in Chicago's *GayLife* newspaper, no protests or other mention of the incident have taken place in a public forum.

A dispute also erupted over the ad hoc committee's decision to send city councilpeople red roses with letters urging passage of the ordinance. Craig and other committee members were unaware that

the red rose has long been the symbol of the National Right to Life Committee in its anti-abortion campaigns. Though told of the connection and urged to abandon the tactic, Craig, at the July 1 rally, defended its use. Women active in both the reproductive rights and the lesbian/gay liberation movement are reportedly drafting a letter to the ad hoc committee protesting the "trivializing of our concerns."

The July 1 rally, held in the Free Speech Area of Lincoln Park, drew under 200 people, mostly hardcore activists of every political stripe, and was called a disappointing turnout by most of the organizers. However, those present exhibited amazed delight at the 16-minute visit by Mayor Washington shortly after the rally's start. To standing ovations, Washington reiterated his support for "civil rights for all people" and took the occasion to announce his personal urging of "our president-to-be, Mr. Mondale, to choose a female vice presidential candidate."

Alderman Clifford Kelley, Bernie Hanson and Martin Oberman personally pledged their backing of the ordinance, with Oberman also conveying a message of support from Alderman Vrdolyak. Other non-gay speakers included Kit Duffy, noted progressive author Studs Terkel, Jewish civil rights activist Sid Ordower, and Latina singer Lydia Bracamonte, who spoke about the recent immigration law changes and attacks on Hispanic workers.

The rally also heard from emcee Peter Kessler of the gay Congregation Or Chadash; Gil Gerald, executive director of the National Coalition of Black Gays, in town for Jesse Jackson's Rainbow Coalition convention; Jon Wildes of the Illinois Gay and Lesbian Task Force; and Richard Nolan, community activist and journalist who linked a host of issues, saying all were of concern to lesbians and gay men. Jim Lovett, co-chair of the Democratic Socialists of America National Lesbian and Gay Task Force, ended the rally by leading the crowd in singing "We are a gentle angry people."

Strategy meetings on future organizing for the city ordinance are being planned by the ad hoc committee.

Abortion Offices Bombed*By Urvashi Vaid*

WASHINGTON, DC — The national offices of a leading pro-abortion organization, the National Abortion Federation (NAF), were firebombed on July 4 sometime between 11 p.m. and midnight. The bomb, which did not fully detonate, blew out many windows and caused major structural damage to the three-story brick office building on Pennsylvania Avenue, just nine blocks south of the Capitol. No one has yet claimed responsibility for the bombing.

Ironically, NAF has, since its inception in 1977, maintained a data bank of incidents of right-wing harassment and violence against abortion clinics. And, in 1983, NAF launched a Clinic Defense Project to assist clinics in responding to assaults. NAF statistics reveal a dramatic increase in incidents of violence against abortion clinics: from 40 incidents in 1982, to 124 in 1983, to 168 as of June 25, 1984.

Incidents against clinics include arson attempts, death threats, picketing, accosting of patients, vandalism and bomb threats. Just two weeks ago, an NAF member clinic in Oregon received a death

threat from a man who also claimed responsibility for two acts of arson against a clinic in May 1984.

The National Abortion Federation is a non-profit membership organization made up of abortion providers and pro-choice activists (organizations and individuals). In 1983, NAF counted 266 institutional members (clinics, medical centers, health service organizations) throughout the United States, Puerto Rico, Canada and Australia.

NAF provides a variety of services to both abortion clinics and the general public, including a toll-free educational hotline which provides information and guidance on abortion issues; the promulgation of medical standards governing abortion procedures which are adopted by member clinics; an extensive public action program that includes voter registration drives, legislative monitoring, and publication of a monthly *Public Affairs Bulletin*; and a training and education program that has co-sponsored two postgraduate medical training seminars on abortion with Planned Parenthood of America.

The bomb device consisted of a propane gas tank to which a pipe bomb and a rubber hose were attached. The bomber drilled a hole in the wooden frame of a basement window near a gas stove and threaded the rubber hose through the hole. Gas from the propane tank was released into the basement kitchen and ignited by the pilot light of the gas stove. The resulting explosion and fire attracted the attention of a passerby who immediately ran to a nearby fire station. The explosion was powerful enough to resettle the building's foundation causing a one-inch separation between the walls and floors in a number of upper story rooms. D.C. police officials noted that had the propane tank and pipe bomb also exploded, the entire building would have been destroyed.

Officials from D.C.'s police department and arson squad responded, as did Treasury Department agents from the Bureau of Alcohol, Tobacco and Firearms. NAF has called a press conference about the bombing for July 6, along with the National Abortion Rights Action League.

Kelly

Continued from page 1

check for \$50 from Kelly, enough to buy his name in print as a "sponsor" in the program. After considering whether to accept the money, a divided GLAD Board of Directors decided that because no prior guidelines had been established as to who could join GLAD or contribute money at its fundraisers, Kelly would not be excluded. Kelly came to the fundraiser, where he was taken for the day under the affable wing of former city councillor Larry DiCara, no stranger himself to controversy in the lesbian and gay community. After the event, GLAD board members Charlie Shively and Cindy Rizzo wrote letters to the board, criticizing the decision and calling for a discussion of the issue at a future board meeting. According to GLAD president Richard Burns, the board has been busy attending to GLAD's financial problems, and has not yet found time for discussion. Since the GLAD benefit, Kelly has also attended fundraisers for the Elder Shared Living Project, the Lesbian and Gay Hotline, BL/GPA and Custody Action for Lesbian Mothers.

Why did Jim Kelly come to the GLAD benefit? "I invited him," explains Eric Rofes. "I was sent about a dozen invitations as one of the sponsors of the event with no directions on the kinds of people to send them to. I sent them to all the city councillors, or as many as I had." Rofes says he sent the invitations without a return address.

Asked about the controversy surrounding Kelly's donation and appearance at the benefit, Rofes says that "in retrospect, what I learned from that was that organizations which randomly send out invitations to sponsors, saying to send them in any direction, should be specific or careful about that."

Should any gay organization invite a racist like Jim Kelly to its benefits? "I still think guidelines would be helpful," Rofes says, "because I know there are still

people in the community who consider Ray Flynn to be a racist, and actually some who still consider Ray Flynn to be homophobic."

Rofes says he has also met several times with Kelly to discuss issues of concern to the lesbian and gay community. "I view my role as chairperson of the Alliance as an educational role with politicians, even politicians who have views I strongly disagree with and who have careers I strongly challenge," he explains. "I therefore will speak I believe to almost anyone who will speak to me about lesbian and gay issues."

"I do believe all people can change, all people can grow," adds Rofes, "and when that happens, people should be forgiven. I think Jim Kelly has grown. I don't think he has grown anywhere near enough.... I don't believe it's enough for Jim Kelly to attend these benefits, nor do I at all believe it's anything other than his growth as a politician to realize he represents a large community of gay people. I think that we're going to have to see that change not merely in terms of constituent services, which he is doing for gay men and lesbians, but also in terms of votes on basic human rights issues."

Rofes says that offering Kelly a chance to meet informally with gay people will help change his views. "Since he's been elected to represent a district that includes large numbers of gay people, people like myself have sat down with him to talk about lesbian and gay issues in non-confrontational terms. I think that he respects that," Rofes explains. "I won't pander to him, but I don't spend my time attacking him. Because I really hope to continue to engage in a dialogue with him."

Kelly has not always confined his activity with the lesbian and gay community to the relatively passive gestures of appearances and meetings. During the sometimes stormy process of selecting a mayoral liaison to the community, Kelly lobbied actively for Ann Maguire, the successful candidate. In a March 19 "Dear Ray"

letter to the mayor, Kelly wrote: "During the course of the campaign, I publicly supported the position of a liaison between the mayor's office and the gay and lesbian community. I believe such a position is a vital asset to both the community and the city. I strongly feel that the liaison, in addition to being openly gay or lesbian, should also be concerned, compassionate, hard working and have political instincts. Ann McGuire [sic] has all of these requirements. I respectfully urge you to give full consideration to her application. Best Regards, Jim." A notation on the letter indicates that copies were sent to "AM," "CH [probably Chris Hayes, Kelly's opponent in the District 2 race, who employed Maguire as his campaign manager]" and "ER [probably Eric Rofes]."

In an article and interview published in *GCN* (Vol. 11, No. 45), Maguire said the recommendation was unsolicited by her and stressed her view of the importance of maintaining a dialogue with Kelly. "I think he felt he could at least have a dialogue with me, and at least be able to find out how he could, because of that dialogue, at least represent constituents in the district, best meet the needs of lesbians and gay men that live in the area, and even begin to find common ground."

Countered Holly Ladd, a member of the ad hoc committee that screened candidates and made recommendations to the mayor: "Where people start having the Jimmy Kellys in this town lobby on their behalf, I wonder what the debt is we're going to owe. At this point for our community to be working with those people who oppress all of us — it's far more important for me to see lesbians and gay people organizing to build coalitions with people of color in this town. We just don't do that by inviting Jim Kelly to speak on behalf of what gay people need."

The introduction by city councillor David Scodras of a human rights ordinance to the council began immediate speculation as to

During the course of the conference, caucuses and organizations formed, met or restructured. Psychologists, nurses, social workers, alternative health care providers and health educators were among the many professions conducting caucuses. There was also a Third World caucus, international caucus, and lesbian caucus.

FARO met regularly throughout the conference, and, despite rumors that the organization had folded, by the last day it had restructured. Ron Vachon, director of FARO's resource clearinghouse, told *GCN* that the networking aspect of FARO will be de-emphasized, and the clearinghouse closed. FARO's two major foci for this year will be the AIDS Action Project and the National Association of People with AIDS.

Vachon said, "I'm excited about what happened. We decided to restructure around a crucial need — a presence in [Washington] D.C." The AIDS Action Project will lobby on the federal level and communicate with the many groups which comprise FARO. The National Association of People with AIDS will work with the government to provide improved provision of governmental services to AIDS patients. Vachon said that currently there are 60 groups in FARO and that, given the restructuring, "I expect that number will double or triple in the next six months."

Credit Where It's Due

Photographs of Chicago's gay and lesbian pride events were taken by Janet Tobacman, not Sharon Page as was incorrectly noted in last week's paper. Sorry, Janet.

whether Kelly would vote for the measure — and immediate lobbying to insure that he did. A large-scale lobbying effort conducted on two fronts — from Scodras' office and by the BL/GPA Municipal Ordinance Committee — managed to convince Kelly to join 11 other councillors in voting in favor of the ordinance. Kelly's vote for the sort of civil rights protections he has made a career of opposing was made easier by the fact that the Human Rights Ordinance makes no mention of housing; one of Kelly's most deeply-held beliefs is that owners of two- and three-family owner-occupied houses should be free to discriminate in whatever way they choose. Protections against discrimination in housing are already guaranteed by the city's Fair Housing Commission, a body Kelly is actively trying to dismantle.

Kelly did vote for the ordinance,

and his support probably did create a domino-like effect among the more conservative councillors. (If Jim Kelly can explain this to the folks back home in South Boston, the councillors might have said to themselves, it won't be that hard for me to convince the folks in Charlestown or East Boston or West Roxbury.) But if Jim Kelly has grown or changed at all, if he has recognized anything about the political realities of his district, it has been a gain in the shrewd awareness that affluent gay men are a growing percentage in the shifting demographics of District 2. That does not mean that Jim Kelly is coming around to supporting the goals of lesbian and gay liberation. We might in fact, do well to ask ourselves the converse: What does it say for the progress of a lesbian and gay movement when its highest stated priority suddenly becomes acceptable even to Jim Kelly?

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Conference

Continued from page 3

becoming intimate. It is our lack of sexuality itself that is part of the reason why people break up."

Nichols noted that, generally, lesbians don't "trick," but feel that they must be in an intimate relationship in order to have sex. Lesbians should be able to get involved sexually without having to form a relationship, she said. "We're good at having romantic love be the trigger of sexual interest and bad at having anything else generate it." This, Nichols thinks, is partly why lesbians are so successful in the initial stages of a relationship.

A psychotherapist who followed Nichols, however, questioned the very definition of lesbian relationships. Diane Palladino discussed what she termed "premature labeling of relationship" and the "illusion of relationship." She said that women use being coupled as a way of giving themselves permission to do certain things, particularly regarding sex. She has observed a pattern of women in the initial stages of seeing each other who begin to use the word "relationship" without having discussed what it means to each of them. They begin to do relationship-type things together and frequently move in together. As problems inevitable surface, they then enter therapy for "relationship problems" but, in fact, Palladino thinks they have simply a "prematurely defined association." She said it may sound "bizarre", but it is essential that a therapist working with lesbian couples must raise the question, "Is there a relationship?"

Has Kooden, a psychotherapist from New York, raised the issue of "inherent problems when you

have two men socialized in a particular way coming together in a relationship." He said he sees many men who have been in a relationship for one month and then spend four years trying to get out of it. There are two major issues that Kooden described for gay men: How to take space in a relationship while still being loving; and seeing a partner as he really is, not as a fantasy or expectation.

In a discussion of some problems that lesbians and gay men share, a workshop participant noted that because of AIDS and the move for "safe sex", gay men may now be getting themselves into prematurely defined relationships. In addition, Kooden said that many gay men share the problem of sex disappearing from a long-term relationship. He said, "They start feeling familial, and you don't have sex with family."

As the conference closed, coordinators Fern Schwabel and Michael Shernoff noted its success. Shernoff said that he experienced "real openness in terms of sharing expertise and skills from different parts of the world. Just as important, though, are the interpersonal connections people made which I hope will translate into a gay and lesbian health network."

Shernoff added that although he believed the conference achieved diversity through the workshops and participants, that it also taught him the lack of awareness about what "international" means. He said, for example, that participants from other countries complained that participants from the U.S. didn't speak slowly enough for them or give them space to participate.

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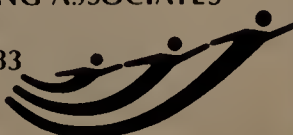
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STAG BAGS DRAG LADS

Copenhagen Kids' Odd Birthday Party Features Sex Orgy

Raising their plucked eyebrows and pursing their lips that retained faint traces of hurriedly removed Chinese Red, as the faint odor of Chanel Number 7 and Bewitching Hour wafted gently across the room in Central Criminal Court, five defendants, arrested the night before during a wild birthday sex party, who sat perched on the edge of their chairs like special bound copies of the Kinsey Report, entered not guilty pleas to charges of morals violations, then cast haughty glances of disdain at spectators, who they were certain had already judged them. Sgt. John Kelly of the Warren Ave. Division, informing the Court of the reason the group were there, stated that the Deputy Supl. of Police had received a complaint and instructed him to investigate the house in _____ Melrose Street.



Who would think that something that had happened thirty years ago would come back to haunt you? In Paul's case, it did just that. He had just started a new job, had barely been there two weeks, when his boss received an anonymous note from "a friend." As if Paul didn't have enough hardship on his mind at the present time; his adopted son had recently received a life sentence for a murder he claimed he did not commit. After months and months of turmoil, Paul decides that he must take a job, to keep busy, to keep his sanity. And he loves the job, loves his fellow workers, gets along well. Then the bottom falls out: the following letter is received by his boss.

Three of these invitations were returned to the Vice-Squad. Paul assumed at the time that maybe some parents had intercepted the invitations and sent them into the police. Hopefully, none had been sent to "Lily Law" by any of Paul's gay friends. One of the sailors had, however, posted his invitation on the billboard of the USS Leyte, then stationed in Charlestown.

And then the night of the party, we arrived at Jacques. The place was jammed. There must have been about thirty sailors, all in uniform. Pard, the bartender, jokingly said to Paul, "How many can you take care of?"

Paul was delighted and distressed all at the same time. Certainly, the small apartment loaned by a friend would not accommodate such a crew. He called over one of the leading swabbies, telling him the maximum limit for sailors would be fifteen and no more, since also attending would be about fifteen to twenty queens — both butch and femme.

Everyone piled into the small apartment on Melrose Street in Bay Village. All were having a good time. There actually wasn't that much interaction between the sailors and the gays. Most of the queens were in one room dancing to Glen Miller recordings, and listening to Johnnie Ray sing, "The Little White Cloud That Cried." The sailors were all in another room gabbing and drinking their beers. Even though it was early March, the apartment had become quite hot and stuffy, and all the sailors had removed the top parts of their jumpers. The party was orderly; there were no problems one might expect with about 30 to 40 people crammed into a small apartment.

Most of the people there were unaware that there was another floor to this duplex apartment. Also they were unaware that one of the queens had been entertaining on her own, entertaining the Navy.

Later in the evening Roxanne was about to do her striptease routine, when the living room door opened, and in walked about four burly plainclothesmen, all with double-breasted glen-plaid suits and the typical soft hats. You couldn't be mistaken as to who they were. The soft hats were a dead give-away. And

from the author's album

'Get You, Mary' GAY BOYS IN

A Place in the Past

A series of articles by the Boston Area Lesbian and Gay History Project.

By Bob Marx

Let me give you an introduction to this article which spans many years, from the repressive 1950s, right up till the more open times of the 1980s. In many instances I have used the female pronoun when referring to a male. This was very common in the '50s. There was a great difference between the butch and the femme, and everybody was very conscious of it. There was not the "macho image" that is so prevalent today. Today it is difficult to know which one is the "butch" and which is the "femme," since the style of dress and the outward mannerisms are somewhat the same.

In the '50s it was, "Who is the husband and who is the wife?" I can remember Paul telling me that in just the first few years of gay life he had had 27 husbands. Today a lot of these would simply be called "tricks." But way back then, a common expression was, "Get her!" or the old favorite, "Get you, Mary." Still another was, "She thinks she's so butch." Even if a new one on the scene appeared to be very butch, someone would always say, "This year's trade is tomorrow's competition."

There was also a certain "bitchiness" of queens during the '50s, and "carrying-on" was a favorite pastime... "dishing someone." Some famous "dish queens" would do it in the open in a crowded bar or on the beach in Provincetown. Phil Bayon and Cass Daily could carry on for hours; they were professionals at it and the audience would be entranced.

What I'm trying to get at, is that I found myself regressing to the old days, and found myself writing in the medium of the '50s. So bear with me, times haven't changed that much: we still know who is a bitchy queen, who is the "butch" and who is the "femme."

Dec., 1983

Mr. _____
Director of Personnel:
RE: _____

This man has just been employed by the County in a position of trust as a _____ and is presently working at the _____. It is amazing that the County will permit the likes of this on its payroll.

This man has a Criminal Conviction for Sexual Perversion in Boston and a number of arrests for receiving Stolen Property in Providence, R.I. He recently adopted a Street Kid in lieu of Homosexual Marriage. Went all the way to New Orleans to do this. In addition to sex he used the kid as a fag, and in so doing, the kid murdered at least two people here in _____. He took a plea to one, the other pending. It goes on and on. Is this the kind of individual that the County employs? Let's get rid of this Character before he proves to be an embarrassment.

A Friend

His boss approached him, indicating they would have to pursue the matter further, especially the mention of a previous Boston criminal conviction. Paul knew who had sent the letter, a supposed "straight man," a previous friend turned sour, but definitely a frustrated "closet case" — a real sick person.

But back to happier times, when one was young and gay, back to Paul's twenty-fourth birthday party. Thirty-three invitations had been sent out to various friends, including an invitation to one or two of the sailors that had recently been frequenting Jacques. If I remember correctly, the invitation read,

"Come to Molly's Gay-Double Birthday Party
Sailors and friends invited,
Preferably Six-foot Blondes
Two bedrooms for your pleasure,
Check your chicken and trade in left front bedroom
By Madame Molly
Dancing by the exotic Roxanne,
With the biggest boobs in Boston."

they all looked unmistakably Irish.

The music stopped. The dancing came to a standstill. The sailors all stood at attention. Everyone was frozen scared; none of us had ever been in a raid before. One 18-year-old queen was about to jump out the third floor window to the alley below, but we calmed her down. It must be remembered that an 18-year-old queen in those days was still legally a minor.

The vice squad had a copy of the invitation, and immediately asked for Paul, the party host...or hostess. They lined all the rest of us up against a wall. I was shaking in my boots. I was a student at Tufts at the time, and all I could think of was that I would be expelled by the school authorities. Also, my family would find out, and I dreaded that. One by one the vice squad checked our identifications, and asked us individually if we had received one of the notorious "Gay Invitations" to Mollie's party. Then they told us collectively to get the hell out of Boston and don't come back...after all, what would your families think if they knew you were out sucking cock in Boston.

But they did detain all of the principals — and they, including one of the sailors from the U.S.S. Leyte, had to go to court. Later on we learned that two additional plainclothesmen had gone directly to the top floor, opened one of the bedroom doors...and there was a sailor being done. The "blower," unnerved by this interruption, and thinking it was just another queen, a voyeur, turned around and yelled at the intruders, "Get the hell out of here, what do you think this is, a side-show?" Side-show or not, he and the "straight" sailor were arrested.

The following article appeared the next week in the infamous, now extinct, Boston's *Mid-town Journal*. It made the headlines, two inches high: "STAG BAGS DRAG LADS." (See attached article)

After being arrested, and after going to trial and being found guilty of a number of charges, such as "running a house of ill-repute, lewd and lascivious behavior, aiding to the delinquency of a minor," Mollie (Paul) stopped the nightly prowling of the Boston gay bars of the time... Jacques on Broadway, Phil Harris' behind the Statler (later to become the Punch Bowl), the Napoleon, behind the back alley of the Punch Bowl, Playland on Essex St., the Rex Cafe on the corner of Broadway and Washington and, not to forget the one and only professional "drag show" in

Boston, the famous College Inn. No longer would Mollie "camp" it up in the wee hours of the morning after all the bars had closed at Hayes-Bickfords on Boylston Street (now McDonalds). No, her time had run out in Boston, and she was about to check out greener pastures, and to travel south to Providence, Rhode Island. Madame Mollie became famous (or infamous) in that city as well.

Can you imagine after all these years of "wild, wild" living that Mollie decides that she wants to become a father. It was all so simple, just a quick week-end romp to New Orleans, and it was all accomplished. The state that Mollie (Paul) now resides in frowns upon single men adopting other single men. So off to New Orleans which is under the Napoleonic code of law, and much more lenient than the English Common law. So at age 56 Mollie becomes a father of a 23-year-old "youth of the streets" (and on the streets since the age of 12). Also in his background were other major and minor infractions of the law, with time spent in and out of major and minor penal institutions in various parts of the United States.

But Paul was determined to become a father. After all that is what the boy was missing, and Mollie would fill that void and they would live in blissful lust forever and ever. And "Boy of the Streets" became Paul, Jr. But this did not solve his problems, nor did it solve his errant behavior, nor his street ways of instant behavior. Mollie should have known after that wild night in his home, when Junior decides to terrorize Dad, beating his face to a pulp, and smashing everything in sight, including the crystal chandelier and all the jalousie windows. Terrorizing him for a solid four hours. But time has a way of healing, and after all the kid was a little bit drunk that night, and really was not responsible for this violent behavior. He was just messing around.

But to bring this article to a conclusion and to bring everybody up-to-date... Junior is now in a state prison, doing time for a murder which he claims he did not do. After plea bargaining, he can again be back on the streets in about five or six years. Paul

1953

can't wait till that time is up and neither can Junior, for then they shall be moving away to the country, build a little "farmhouse for two"... and live once again, in heavenly bliss.

The love that Junior had for his Dad is of such magnitude, that while in prison, he has had a fellow prisoner tattoo from the top of his back down to the beginning of his ass, Mollie. Also across his knuckles,

Continued on page 11

COPS CRASH PARTY

Original text from Mid-Town Journal, March 13, 1953

Raising their plucked eyebrows and pursing their lips that retained faint traces of hurriedly removed Chinese Red, as the faint odor of Chanel Number 7 and Bewitching Hour wafted gently across the room in Central Criminal Court, five defendants, arrested the night before during a wild birthday sex party, who sat perched on the edge of their chairs like special bound copies of the Kinsey Report, entered not guilty pleas to charges of morals violations, then cast haughty glances of disdain at spectators, who they were certain had already judged them. Sgt. John Kelly of the Warren Ave. Division, informing the Court of the reason the group were there, stated that the Deputy Supt. of Police had received a complaint and instructed him to investigate the house in _____ Melrose Street.

With Sgt. Timothy O'Shea and Detectives Paul Simons, Edward Deegan and Thomas Murphy he arrived at the address at 12:30 A.M. As they started up the stairs, two men were leaving, and they entered.

In the third floor apartment occupied by one of the defendants, James _____, 56, they found a dozen sailors and eighteen rouged, perfumed males flouncing about the dimly lighted apartment heavy with the scent of incense. Kelly informed the Court he went to the fourth floor, which is also occupied by James _____, and in a room there found Allen _____, 24, of _____, West Roxbury, with a sailor identified as John _____, 22, stationed at Charlestown.

James _____, the officers informed the Court, was not at home at the time. They sent for him at his place of employment and brought him to the Warren Avenue division, where he was questioned with the other defendants. Allen _____ admitted having an affair with the sailor, John _____. Another participant, Ronald _____, 30, who gave his address as _____ Massachusetts Avenue, admitted he had brought sailor, John _____ to a room but was shy and had called Allen _____ to entertain him. He stayed in the room watching their antics, he admitted. James _____ informed the officers that Ronald _____ had asked him if he could use his apartment to have a party for his friend, Paul _____, 24, of 74 The Fenway, and James _____ had consented.

The following afternoon Paul and Ronald had brought up paper cups and cookies and fudge in preparation for the big party.

Before James _____ left for work five or six sailors and civilians had arrived, and he called Paul _____ to one side and advised him to keep things under control, as he felt uneasy.

Paul produced an invitation which he had prepared during his spare time, and which he had typed out, which read in part, "Your presence is requested at the double gay birthday party in honor of Paul _____, at _____ Melrose

Street. There will be two rooms for your pleasure. Madame Mollie will be your hostess, and the beautiful Roxanne will entertain."

Sgt. Timothy Sullivan, next to take the stand informed the court that all of the sailors had removed their jackets and were meandering about in their tee shirts. The sailors admitted they had brought their own beer after meeting Paul in a bar-room identified as "Jocks" where he had invited the whole Navy to a "Real Party."

James _____, the officer informed the court, had informed him that he had been living in the apartment since last September, and that he had had parties in the past, but none like this one. The week before he had permitted a friend, identified only as "Bill" to use the apartment for a free-for-all. James admitted he was abnormal, and had been ever since he could remember. Before he left the house for work, James had assisted Paul in preparing a punch. He didn't like the idea of so many people in his apartment, but he didn't want to hurt Paul's feelings by ordering them out. Cross examined by defense attorney for Paul, Sgt. Sullivan stated that Paul had stated that he would have used his own apartment in the Fenway, but it wasn't large enough to accommodate all his friends. John, the Sailor, informed the court, when given a chance to speak, that he was in Jock's Bar drinking when a stranger asked him if he wanted to go to a party. He had a few more drinks at the party and passed out. He didn't remember anything until police came.

Ronald _____ denied he was running the party or had anything to do with setting it up. He had known Paul about two years after an introduction that came about through a New Orleans female. Ronald then stated that he had introduced Paul to James _____ only two weeks ago. Asked about Roxanne, he said he had met her only once and had only spoken a few words to her.

Miss Shirley _____, 21, dark-eyed attractive female, informed the court that she had known Paul for three or four years, and she had gone out with him quite often, as many as three or four nights a week and that he had shown normal reactions to her. While Paul had been away in New Orleans, he had written her at least three times a week.

Mrs. A.D. Walsh of 74 The Fenway, who identified herself as Paul's aunt, stated that Paul had been living with her for some time and he had an excellent character. The court was unimpressed by Paul's normal reactions and found him guilty along with the rest.

James _____ who was charged with permitting premises to be used for lewd purposes, was ordered to serve nine months in jail. He appealed and was requested to post \$1,000.

Ronald _____, Allen _____, John, the Sailor, and Paul _____ were each given six months suspended sentences along with two year probations.

Would You Like To Help Us?

The Boston Area Lesbian and Gay History Project is always open to new members, or to stories, pictures, leads, etc. from people who are not interested in joining the group but who have information to share. Rest assured that your confidentiality will be protected if that is important to you.

Information that is wanted from 1920 to 1960:

Any (gay) speakeasies that existed during Prohibition.

Any information on Rose Chapman's Kit Kat Klub that existed in Bay Village. Pictures of either the exterior of interior, pictures of Rose Chapman, the Sophie Tucker of Boston, or of Charles Renee, who allegedly worked with Rose at the Kit Kat.

What did gay people do during the 1920s in Boston for entertainment without organized gay bars, plus the non-existence of bars due to Prohibition. Where did they meet? Were there any restaurants that were frequented by gays? Were the movies a place for cruising? Did gay people go to Provincetown in the '20s? Did they meet in the parks?

What gay bars existed in Boston during the 1930s? Any information on Playland, which apparently is the oldest gay bar in Boston, along with both exterior/interior photos. Any information on the Pen and Pencil Club which existed in the Scollay Square area, possibly as far back as the '30s.

During the Second World War, what bars were known to be gay bars: the Napoleon Club, Phil Harris'

(later to become the Punch Bowl), the Silver Dollar on Washington Street (was this a meeting place for gay men and sailors and soldiers?), the Lincolnshire Bar in the Lincolnshire Hotel on Charles Street, the Staller Bar in the Statler Hotel, the Chess Room in the Touraine Hotel.

During the 1950s: any pictures taken in or outside of the one and only really large gay nightclub in the nightclub district, the famous College Inn. The main attraction was the female impersonators. Any pictures of Linda Doherty, the lead singer, or of Rubee, the contortionist; or Dicky Star, an impersonator who twirled the tassels.

Pictures of the Irvington Rooms for men on Irvington Street, which was a favorite cruising hotel for men, as well as pictures of the famous Lundin's Turkish Bath on Carver Street. Along with pictures of these places, individual experiences of these times and places would be appreciated. This would be in the form of oral histories from those who would be willing to contribute their gay experiences which would assist in recreating these bygone days.

Pictures of entertainers during the 1940s and 1950s: Ruffy, a gay singer at the Penny Lounce, Mary Brown, a waitress in many of the gay bars in Boston, all the way from the Pen and Pencil during the '40s, or maybe even the '30s, right up until the mid-'70s, Buddy McGinn and Bert Perry, piano players at Phil Harris', Velma, the organist at the Silver Dollar, Jerry Whiting, a semi-drag piano player, Pard, the bartender at Jacques, Phil Harris, the original owner of Phil

Harris', Phil Bayon, the owner and emcee of Weathering Heights in Provincetown, and also the Entertainer/Owner/Singer of Twelve Carver, Bob O'Meara, owner of the Napoleon Club, Sidney, the black piano player at the Napoleon, Marie Doherty, the piano player at the Napoleon Club, Marie Cord, the Gypsy Rose Lee of Boston, Doug Cressa, the emcee/singer/entertainer at Cavana's on Tremont Street.

At this time we are particularly interested in talking with people who have information, personal experiences, or photographs to share about the following topics: 1) military folks from Fort Rodman, or the Coast Guard stations in Salem and Nahant who congregated at The Lighthouse, 2) lesbians of color in Boston from the 1920s to the 1950s, 3) gays and lesbians involved in the Boston theater world, 4) gay pornography from the turn of the century to the present (articles, photographs, etc.), 5) stories of lesbianism in Catholic girls' schools, 6) where people found Ann Bannon novels and other gay/lesbian fiction in Boston during the 1950s and 1960s, and finally, 7) we would very much like to interview lesbians who were femmes in the 1940s to 1960s and men who were considered sissies during their youth.

So, if you have any information to share with us about these or other topics, if you have an interest of your own which you would like to research, or if you are interested in joining the History Project, you can contact us at: The History Project, c/o Janet Kahn, 110 College Avenue, Somerville, MA 02144.

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Daring to Speak

Sexually Dangerous Poet

By **Walta Borawski**

Good Gay Poets

Boston, 1984

64 pp., \$5.00

Reviewed by **Steven Riel**

Sexually Dangerous Poet, Walta Borawski's first book of poetry, contributes significantly to the body of published poetry that is openly gay. In poems that continually, if not always overtly, examine the relationship between the personal and the political in the lives of gay men, Borawski takes emotional and political risks in such a way that he very often wins us over to his way of viewing the world. Even the book's title refers to this implacable relationship between the personal and the political in our lives: Borawski's sexuality makes him politically "dangerous" in the eyes of straight society.

But to suggest that Borawski's poems are persuasive is not by any means to suggest that they are merely polemical; even those most easily categorized as "gay liberation poems" are too complex, too evocative, and (dare I say) sometimes too humorous to be one-dimensional. Because his honesty, insight, and artistry are winning and disarming, Borawski writes convincingly even when he addresses topics such as sado-masochism and camp that continue to be controversial among gay men and lesbians. We come to trust this poet as he focuses his (and our) attention on the edges of gay male life: on that which remains unexamined in the shadowy corners of our minds and lives; and on those thoughts which, politically correct or not, often preoccupy our waking and sleeping hours, but about which we seldom speak.

These poems are most effective when *spoken*, when read aloud, for only then can we fully appreciate Borawski's use of sound, rhythm, dramatic pacing, and everyday speech patterns (including nursery rhymes and children's singsong taunts). Borawski's foremost poetic gift is his sensitivity to the sounds of words and their combinations. When such sensitivity is combined with a sense of the poetic line as a unit of suggestion and an understanding of the possibilities afforded by line breaks, language whose power can be both heard and seen results, as in the following section from "Power of One":

no safe spot, no refrain. Hurri-
cane David yanks branches

from fruit trees. Japanese
beetles make lettuce artless lace,

porcupines pierce the tongues
of hunters' dogs — all because

there's a faggot in New Hampshire.

Subtle alliteration, assonance, and rhythmic patterns recreate the urgent fear and tension an urban gay man can experience in an unfamiliar rural setting where he feels himself to be at once both the intruder and the hunted. Line breaks as well as sound contribute to this urgency: "Hurri," becomes hurry, and we almost want to run before the storm's fierce wind and rain.

Given the importance of sound and speech in Borawski's poems, that they give rise (in the reader's mind) to drama, in which feeling is spoken and enacted, seems natural. In "My Perfect Poetry Reading," line breaks ensure dramatic pacing, with humorous results. In the poem, the speaker/poet arrives for a reading and is greeted by an entourage of "handsome graduate students"



Walta Borawski

who escort him to his hotel room:

they pull down the shades
on borrowed windows unless
I say I love the view

In the slight pause created by the line break after "unless," we hear the speaker, now that his every wish is to be granted, pause to consider his next contrary caprice. We also laugh when, in "Priapus Past & Present," Borawski employs the aside, that dramatic convention that allows the reader/viewer to have special access to one character's thoughts:

At the Boston Museum there's
a flying penis
made of shiny bronze — black,
& looking heavy
under glass.

Three bells hang below it;
no sound
ejaculates now.

"Bronze tintinnabulum with
three hanging bells,"
says the plastic card beneath.

We're museum-
goers, we move on.

"Flying fuck, with tinkle,"
is on my tongue ...

Another dramatic convention used in these poems is the soliloquy. In "My Mother was a Seamstress," the speaker demonstrates how, as a child, he would talk to himself in a nursery-rhyme-like chant. In "St. Theresa of Hemenway Street," the speaker's campy soulmate continually seems to talk both to the speaker and to an invisible but understandably amused audience:

Time to picnic,
shouts St. Theresa; lays a
blanket near the Charles, brings
white wine & fried chicken
wings:

no vegetarian, St. Theresa to-
day:

We all put flesh in our mouths
in times of plenty.

If Borawski is a poet whose primary gift is verbal (i.e. a sensitivity to spoken language and its sounds), his primary verbal heritage is camp. Like most gay male poets whom the women's movement has influenced, Borawski faces a dilemma whenever he employs camp in his poetry, for certain aspects of camp are undeniably sexist, others

arguably so. Yet camp provides the gay male poet with that power of language that has been sharpened into a keen blade by oppression; one wants access to that power, but not at the cost of oppressing women. Borawski seems to walk the tightrope created by this dilemma without falling, for it is not the victimization of women but their strategies for survival that he ultimately celebrates. In a prose piece entitled, "I am not 'Billie Holiday but I look good in my dress & running shoes," the speaker relates how he identifies with and pretends to be sometimes Holiday, sometimes Barbra Streisand:

At other times I am Barbra Streisand. It is an integral part of my survival, why & how I am still here, being now & then, Barbra Streisand. I steel myself up on my heels, I turn chiffon into armor, I send every word of displeasure & hurt to counterattack. I'm unable to forgive, today.

Holiday and Streisand are seen therefore as symbols of resistance as well as vulnerability. Borawski has no intention of glorifying women's oppression; his own oppression as a gay man makes it too familiar.

Borawski dares to be startling, dares to take risks, both emotional and stylistic. There are moments in these poems when some of those risks fall flat, but these moments stand out more because they are anomalous than because of extreme awkwardness. As we come to trust this poet, we also come to expect the high level of poise and fresh wit he so often achieves (several of these poems end in surprising and beautiful puns). Borawski's successes could not be as striking if he had played it safe more often. In these poems, he dares to reveal a great deal of himself and his life — and does so poignantly. The book opens with a stirring declaration of independence aimed at those who tormented Borawski in high school, but in subsequent poems such as "Christmas on Long Island, 1977," we learn the cost of such bravado, such disjunction from a painful past. In this poem's final section, the speaker leaves his parents after a family visit:

Train left station; she was
waving at all the windows, so
was my father — though I
had asked them, for my sake,
to leave ...

In one moment, Borawski has embodied a relationship in all its missed connections and alienation; its sentimental longing for what could have been; and its traditional, habitual external form, captured metaphorically in the glass and metal shell of the train coach. When Borawski shares his pain about his family, his sexual frustrations, or his difficulty in putting a pet out of its misery, he exposes in himself what anguished silences need to be broached in our own lives.

After several years of diminishing opportunities for being nourished by gay male poetry (with *Mouth of the Dragon* gone under and *Gay Sunshine* no longer appearing in periodical form), the publication of a book like Borawski's is quite an accomplishment, and should be cause for community-wide celebration. Now that we've savored a first taste of this sexually dangerous poet, we await his next book with a whetted appetite.

The Lesbian Badge

By Kathryn Eberly

I was sure I had to be straight; at the time I was living with a male lover and not only did I like him, I loved him. I felt satisfied with our relationship, kind of, sort of. But the thoughts existed, the could-I-be's and the what-it-might-be-like and the ache that I carried around, the unnamed passion I was beginning to comprehend.

Coming Out

Granted, I had begun going to women's bars. Granted, I had graduated from one night a week to four and I spent the majority of my time wooing a woman I'd just met. So maybe my heart did leap to my mouth every time I saw her and maybe I was fantasizing up the great ying-yang, then going home to something completely different. And true I'd been writing love poems to non-existent lovers for years, and definitely I spent my entire adolescence composing long letters to female friends and yes, I, too, read *Rubyfruit Jungle*. But, be a lesbian?

"Gay" was the word I used then. "Lesbian" was a big gulp, it took months to spit it out. It sounded so, well, sexual to me and enticing. And the arguments, I had

God! I was so keyed up that sex was the essential thing: performance anxiety as if I'd be found out and asked to leave this sorority I so wanted to be in.

For a long time I propped all that fear up with drinking and drugging and had a lot of unsuccessful encounters with women I'd met at the bar. Oh the bar! Loving it and hating it. Loving the women, the dancing, the sweat, the rhythms of sexuality that oozed out over everything, it absolutely energized me. And too, finding out I was attractive to some women, having them cruise me. And me, too, being brash and bold, looking long and hard at someone; what the hell! It was exciting and scary, the dancing at times so erotic I'd quake.

But the other side of it, hating how lonely I felt, shy and isolated. Too often too drunk, unable to meet friends, I spent a lot of time wishing and watching, wanting in.

The Big L, lesbian, the other world, how did one become one? Where to join? Did I need to sign a paper, have a lover, hang at the right bar? Politically correct or incorrect? Should I march in a rally, but was it the right rally? Wear ties or leotards? Write erotic poetry? Read porn? And if I felt my heart pump whenever I ran into The One I was looking for? Must I re-read *Rubyfruit Jungle*? Masturbate — the right way?

Could people tell? Did my swagger betray me? My clothes become me?

all of them. I loved women, my energy would always go to women, to "the struggle" but attracted? Me? And let's face it, how do they make it? Often I muttered guiltily to my friends after dragging them off to another women's event, "but I like fucking and I like men." Those two taboo subjects I thought were crucial, one couldn't enjoy both. My head said nonsense but my gut heaved with indecision.

So I had an affair with the women I'd been chasing, she had an affair with my lover, it all got messy and I felt split in pieces. Pretty common stuff, I suppose. But, it was another year before I left him. Clinging on, I think, to the last vestiges of an old way, yet knowing it was only a matter of time before I'd begin to explore the new.

I remember the terror of experiencing another woman's body, the terror of believing everyone else was a REAL lesbian but me. I was so sure my lovemaking would be inadequate, that I wouldn't know how to "do it." Talk about repression, talk about Catholicism though by then I'd read Henry Miller and Anaïs Nin. I'd even discovered the *Twenty One Love Poems* of Adrienne Rich. My

Gay in 1953

Continued from page 9

Paul is again immortalized with the same inscription, *Mollie*. Paul was overwhelmed. He just couldn't believe it. Immediately he called in all copies of his current will, took a quick trip to his attorney, and had his will changed to his beloved son and heir, Paul, Jr. The estate is quite large. Paul never really worked in his life, but rather was "kept" by his wealthy aunt and uncle who left all their money to him. He also inherited his father's fortune as well. Now, if Paul should die while Junior is doing his time, it might make Junior feel complete.

Some take booze to intoxicate, some take pills, but Paul or Mollie, if you will, takes obsessions.

We invite readers to submit articles for Coming Out, a series in which lesbians and gay men tell the stories of their individual sexual, social, emotional and political emergence. The articles should be no longer than 1500 words and, if possible, should be typed (double-spaced, please). Send to Coming Out, GCN, 167 Tremont St., 5th floor, Boston, MA 02111.

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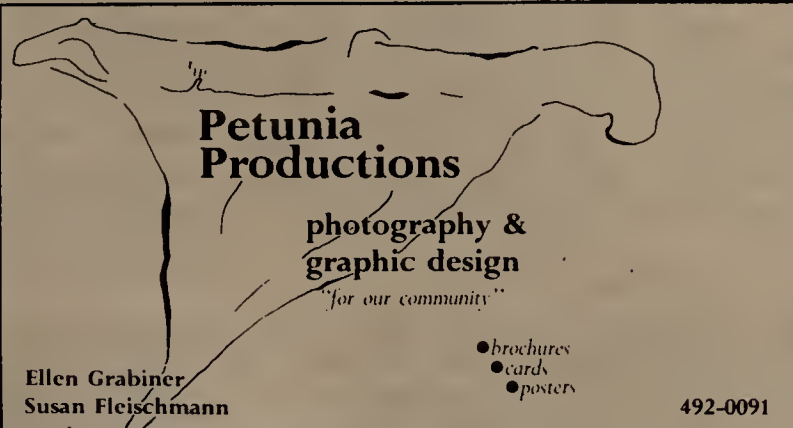
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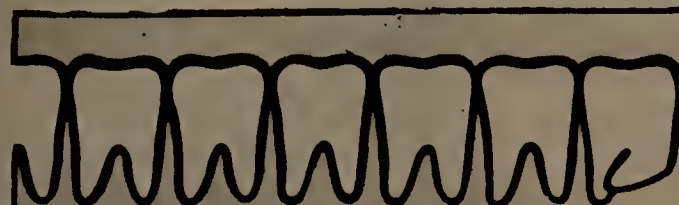
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Mon.-Sat. & evenings

CALENDAR

July 7 to July 22

7 saturday

North Shore — Workshop for women survivors of child sexual abuse led by feminist poet and counselor **Ellen Bass**. 10:00AM to 6:00PM. Sliding-scale fees. Info, location: 776-2793 or (603) 899-6491.

Boston — Doric Wilson's Street Theater, directed by Alan Dubroc, marking the 15th anniversary of the Stonewall Riots. At the Here Today Gallery, 46 Waltham Street. Tickets are \$7, \$5 for senior citizens and students with IDs. Reservations can be made by calling 253-7062 9AM-5PM weekdays.

Somerville/Medford — Gay and Lesbian Alliance will hold a **Meet-Your-Neighbor Party** from 8 to 12PM. Medford Sons of Italy Hall, Broadway and Alfred Streets, Medford. \$2.50 at the door, \$2 in advance. Call 628-5875 to RSVP, or write PO Box 45211, Somerville, MA 02145.

9 monday

Boston — AIDS Action Committee Open Forum for AAC Members and the General Public. 7PM, Marshall Forstein will speak on 'Safe Sex' at Morville House, 100 Norway St. (near the Symphony MBTA stop).

10 tuesday

Cambridge — "Coming Out: Being Single" Discussion 8PM. All women welcome. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. Info: 661-3633.

Boston — Boston Bisexual Men's Network meets to discuss the pains and pleasures of being bi. 7:00 to 10:00PM, Packard Room, Arlington Street Church, corner Boylston and Arlington Streets.

Boston — Do you have a loved one or friend in prison? Are you interested in an ongoing family support group, or a one-day conference on issues that affect prisoners' families and friends? There will be a public meeting from 7 to 9 PM at 25 West St. (5th floor) in downtown Boston. All prisoners, families and friends are welcome! For more info call Diane, 482-2773 or Jean, 423-6886.

12 thursday

Boston — Gay Community News always needs help on production night when articles are proofread and pasted up. If you've done **proofreading** or **layout** and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out *GCN* and read tomorrow's news today.

13 friday

Cambridge — Lesbian and Gay Folkdancing presents a **Contra Dance** for lesbians, gay men and their friends to benefit *Gay Community News* and **Rosie's Place**, 8-11PM First Congregational Church, 11 Garden St., Harvard Sq., \$4. (more if, less if). For childcare and general info: 423-0942 or 776-5675.

Cambridge — Jewish Women's Discussion Group. Topic this week: Family Herstory. Bring pictures and stories. 7:30 PM, Cambridge Women's Center, 46 Pleasant St. Info: 354-8807.

Boston — Sexually Dangerous Poet, a reading of newly published poems by Walta Borawski. "The poems are truthful, snappy, plenty of low life and local detail." Starts at 8 PM, \$2 donation, refreshments served. Wheelchair access by elevator. Glad Day Bookshop, 43 Winter St.; across from Park St. "T." Info: 542-0144.

Boston — Shabbat Service and Oneg. 8 PM Hill House, 74 Joy St. Sponsored by Am Tikva. Info: 782-8894.

Boston — GCN VOLUNTEER NIGHT!!! Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to our space at 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the *GCN* intercom located outside the front door.

14 saturday

Cambridge — Civil Disobedience preparation to join July 16 protest against conference on weapons marketing to the Third World. 10 AM-3 PM, Central America Solidarity Association, Old Cambridge Baptist Church, 1151 Mass. Ave., Harvard Sq. Info: 354-0008 or 524-2494.

Boston — AIDS Action Line: training for new volunteer staffers. The only requirement is a good ear and 3 spare hours a week to answer the phone. 10 AM to 5:30 PM, 5th floor, Boston City Hall. Info: 536-7733.

15 sunday

Ipswich — Sunday Chamber Music Series: Concert Barn, Castle Hill, Argilla Road. Pianists Leslie Amper and Yehudi Wyner, Violinist Rose Mary Harbison and Clarinetist Michael Sussman perform works by Brahms, Beethoven, and Harbison. 6 PM, admission: \$10. Info: 356-4070.

Cambridge — Starhawk, author of "The Spiral Dance" and "Dreaming the Dark" will speak on: **Reclaiming our Power: Magic, Sex and Politics.** A Spiral Dance Circle will follow the lecture. 8PM, Stebbins Auditorium, 1st Parish Unitarian Church of Cambridge, Church St. Admission \$4 to \$8 sliding scale.

16 monday

Boston — Candidates Night on Gay and Lesbian Issues, sponsored by the Boston Lesbian and Gay Political Alliance, candidates for state representative and state senator from Boston districts. 7:30 PM at U.Mass, Park Square, Room 222. Free and open to the public. Co-sponsored by the Mass. Gay Political Caucus and Cambridge Lesbian and Gay Alliance.

Boston — Conference on marketing weapons to the Third World. Legal picket and civil disobedience organized by the Ad Hoc Coalition to Stop the Arms Conference. 7 AM at the Hilton Hotel, Logan Airport. Info: 354-0008.

20 friday

Boston — Rudy Kikel reading from his new poetry collection, **Lasting Relations**. "At once elegaic and amusing, lyrical and tough." Starts at 8 PM, \$2. donation, refreshments served. Glad Day Bookshop, 43 Winter St.; across from Park St. "T." Wheelchair access by elevator. Info: 542-0144.

21 saturday

Somerville — Peace and Disarmament reading by Denise Levertov, Suzanne Berger, Ed Cates, Beatrice Hawley and others. Reception, refreshments, admission is free. OPENAIR Theater, 25 Village St., 4 PM. Reservations: 625-1194.

Newport, R.I. — Daytrip to Newport for all women. Join us to explore the railroad barons' "summer bungalows," picnic lunch, swimming, stroll along the cliff walk. Meet at the Breaker's parking lot 11:30 AM. Admission to 2 mansions \$6. Sponsored by Boston Daughters of Bilitis. Directions and info: 661-3633.

Natick — Tri-County Association pool party and cook-out at Bruce and Peter's home, 80 Farwell St. Bring food, drink, and lawn chairs. All Welcome! Call for directions: 655-5644.

22 friday

Holliston — Tri-County Association Steering Committee meets at Cliff and Dave's house, 320 Winter St., All Welcome. Call for directions: 429-6593.

Rhode Island — Tour of America's Oldest Synagogue and Picnic in Newport, R.I. Meet at Touro Synagogue at 1 PM. Sponsored by Am Tikva. Info: 782-8894.

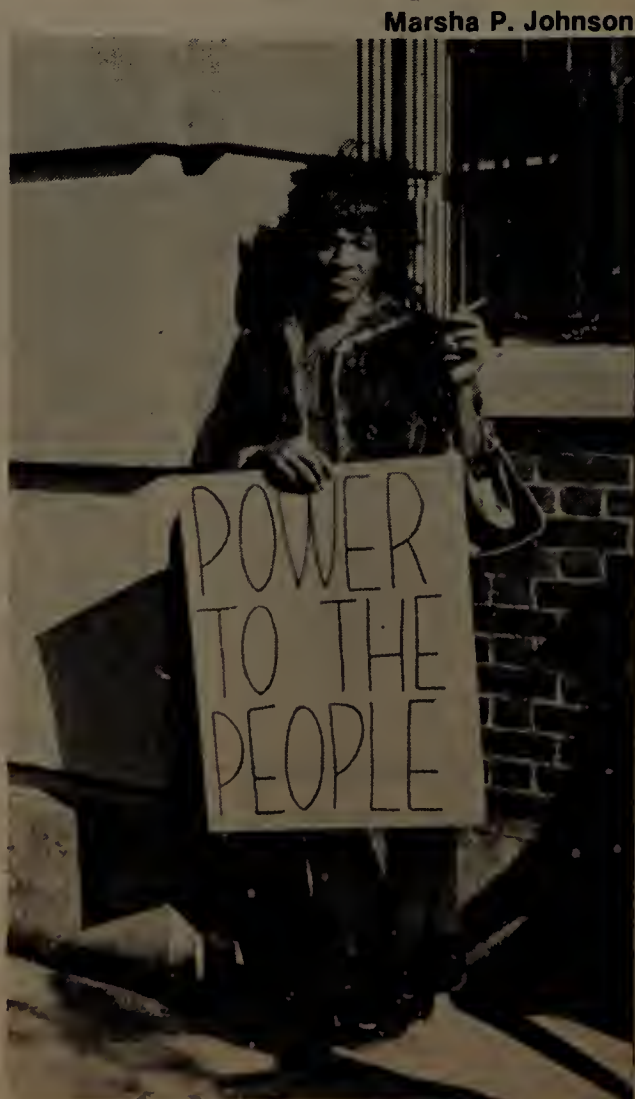
Notes

street theater . . . oh, what a night!

Can you capture the promise, expectation and tension of an era and reduce it to a few hours on the night of June 27, 1969? The answer is a resounding "yes" in Alan Dubroc's presentation of Doric Wilson's *Street Theater*, showcasing at the Here Today Gallery, 46 Waltham Street in Boston's South End. As an unwitting alumnus of Stonewall night, I remember it as a time full of promise. Then-mayor John Lindsay had declared he would put an end to entrapment in bars, wholesale arrests and harassment of homosexuals. Expectations took different forms for different people, but for me it meant that I would not have to file into those huge police vans we nicknamed "Black Mariah's" like some sheep being led to slaughter, just because it was election time again or a bar payoff wasn't met. But New York's police department is as autonomous as Boston's and nothing could curb their tradition of fag busting.

Street Theater focuses on the tensions among the many types of gays, and to a lesser degree, lesbians, which populated our Greenwich Village ghetto. Wilson's play dusts off every stereotype imaginable. He introduces the drag queen, the woman mechanic, the leather man, the new kid in town, *et. al.* He throws them all together with wit, ever existent humor and intelligence. He also gives us a scummy syndicate bar manager and two villainous vice cops to loathe. For lesbians and gay men over 35, it's an hysterical trip down memory lane; for those who came out in less troubled times it is an episodic, fast and furious history lesson in oppression, self-induced and otherwise.

Sections of *Street Theater's* dialogue should be offered as a course in speed reading: the verbal interaction and pyrotechnic dialogue keeps the audience in a constant state of attention. Dubroc and



Marsha P. Johnson

company's vitality works well in the intimacy of the small theater. This ensemble and space limitation brings to mind the era of loft theater when the Angels of Light and Hot Peaches turned unpromising locale into magical theater.

The characterizations this company draws are broad to the point of caricature. There is little time for development, but again the intimacy of the environment breaks down this alienating limitation. The case delivers a devoutly political statement in a deliciously irreverent manner, and all perform admirably. Boom Boom (R.J. Creasy) and C.B. (Robin Gloria White) lift their roles from caricature through personal magnetism and sensitivity.

Before seeing this show I seriously wondered how anyone could capture the Sheridan Square street scene of that era; bring to life the strip from Christopher and Gay, past the Silver Dollar down to West Street. Could anyone re-create Marsha P. Johnson, Charly Campbell, Gypsy, Dean and all of us dance addicts and meat rack warmers, so "young, dumb and full of cum," who grabbed at history without a thought to history or to the precedent of saying no with all our being, and yes with a force which set us on the road to many victories (not to mention, gross compromises that may engender a future of safe mediocrity).

The Boston company of *Street Theater* succeeds in conveying gay insight, humor and pathos with an eye to the future in their one-and-one-half hours of education and entertainment. You owe it to yourself and a friend to attend, to laugh and exult in this vital night of theater. I hope Dubroc will extend their woefully short run.

For ticket reservations, call 253-7062. General admission prices are \$7.00, \$5.00 for students and seniors.

— Leland Stone

Calendar compiled by Jim Reed

GAY COMMUNITY NEWS

**BOSTON-AREA
GAY/LESBIAN
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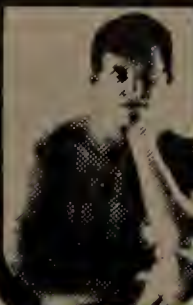
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3 RM APT SOMERVILLE

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SUMMER SUBLET

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ROOMMATES

GM RMMATE WANTED TO SHARE BOSTON APT

2 GM sk 3rd for lrg sunny 3 bdrm apt in W Fens strng Aug 1. Next to mrkt, close to Fenway MBTA. 15 min walk to Pru. Must be responsible, neat, quiet. We are friendly and considerate + are looking for same. 210.00 per mo inc heat, hw. Pls call 236-1128 in eve. Keep trying. (2)

GM seeks GM 25+ to share 2 br townhouse in Worcester best section all convenieces no pets no drugs ref required \$250 + util heat included avail Aug 1 Call 799-0844 evenings. (2)

GWL 30+ seeks same to share rent large apt Central Sq 550 + low utils drug alcohol smoke free 491-6050 rm 431. (1)

L 26 seeks same or biF to share beaut 2 bed 2 bath duplex near T + Longwood Hosp area. Newly renov w/d + d, wall to wall, skylights, sunken tub + exposed brick. No pets please \$337 + util. 731-3409 + lv message. (2)

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GWM, 22, seeks GWM, 30+ , share 5 room Somerville apt. 15 min. to Harvard Sq. Washer, air cond. For Aug. 1st. \$150 mo + util. Call Ed mornings at 776-6988. Smokers O.K. (2)

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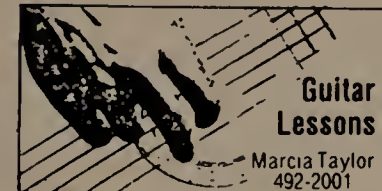
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MASSAGE

Athletics, job-related stress shiatsu by appt.: Hadassah Fleishon 522-8409. (9)

PSYCHOTHERAPY GROUP for gay men who would like to work on emotional issues starting at the Massachusetts General Hospital. Please call Dr. Worth at 726-2714 to arrange an interview. Sliding-scale fees. (5)

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TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



I would like to correspond with some caring women. I play guitar, write short stories and poetry, draw, paint and love to dance. I will answer all replies. I'm lonely and need some support from people out there. Bonnie PLOTNER, 18362, BB1137, Frontera CA 91720.

Seeking a friend from the free world. I love tennis, volleyball, all kinds of music. I will answer all letters sent to me. Marcella KNOX, W17722, Harrison A634, Frontera CA 91720.



GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

Hi! I have one year left in the joint and am looking for some sexy young lady out there to write me. Like to party, get high, and make good love. Rose FAISON, AF04404, PO Box 8540, Pembroke Pines FL 32024.

I am a 27 year old woman who's seeking companionship and in hopes of finding a smooth relation between us that will last. I am a woman of great intention and very strong. Ready for someone who can deal with life and handle a very mature woman. If you think you can handle this type of woman, then write and let's rap. Cynthia HUMBLE, W19535 Latham A Room 232, Frontera CA 91720.



I received my trial issue of GCN just last night, so I'm writing today to let you know that I'm looking forward to the upcoming weekly issues. Send more, more! more!! I noticed there was some poetry in this issue and I will be sending some of my writings to be considered for future issues. Thanks! Danny McNEESE, PO Box C-64025, Represa CA 95671.

If you are into gay liberation and like sharing letters, I'd like to share some of my time with you. James SMITH II, 90563 L-3, Rt 2 Box 500, Angie LA 70426.

I feel women's rights, gay rights, lesbian rights should be honored. But the laws in this country are behind the time and suffering is everywhere and unemployment is too high. If you don't mind, would you add me to your penpal list. I'd really appreciate it. I like your paper very much. Frederick BAGBY, 45722, Box 900, Jefferson City MO 65102.

Prisoners Seeking Friends

"In an unjust state, the only place for a just person is in jail."

ATTENTION PRISONERS AND FRIENDS

See page 2 News Notes of this week's paper for an important announcement about harassment of prisoners.

We rob ourselves of life's greatest need. When we lock up our hearts and fail to heed The outstretched hand reaching out to find A kind spirit whose heart and mind Are lonely and longing to somehow share Our joys and sorrows and to make us aware That life's completeness and richness depend On the things we share with our loved ones and friends.

I am a prisoner from Washington stuckdown here in Texas and in need of someone to talk to I don't care if they are inside or out. I can write anyone, and will. If you would like to see some more of my poems, just let me know Craig LUDWIG, 334172, Eastham N-1/3, PO Box 16, Lovelady TX 75851

Master magician and mystic, having written 5 books on occultism, one of which was about homosexual magic, wants to write (and have visits from if possible) a transvestite. Paul COPPOLLA, 75A 1884, Box 149, Attica NY 14011.



Transvestite needing some kind of contact/relationship. I need no game players. I am surrounded by the best. Send photo and self-addressed stamped envelope for quickest reply (since they only give us stamps once a month and I run out). Nicki RETTINGER, 287570-7F7W, PO Box 520, Walla Walla WA 99362.

I enjoy physical fitness and modeling and like to dance. I will be getting out in about a year and a half and I'd like to get to know some people in the meantime. Billy EDWARDS, PO Box 779, 159205, Marquette MI 49855.

I'm looking for some men to write to. I have one more year to do here and would love some young man to write. If you would like to write, please do. Mike BLAIR, 741966-70, PO Box 99, Clermont FL 32711.

I'm entombed at solitary for not submitting to the dehumanizing, degrading and stripping of human dignity by these oppressors of human life. It's very difficult to obtain reading material down here, except for religious; so your mag is very very welcome. If you send books I'd like something by Richard Sennett or Paul Goodman. You and your project are a gigantic inspiration to those of us here who know how much we are ignored by basically everybody, gay and straight. THANKS! Ronald WILDER, 38782, Box 900, Jefferson City MO 65102.



I would like very much to correspond with someone of the GCN. It gets quite lonely in here. Lee J. SIMMONS, 291200, Ransey I, Rt 4 Box 1100, Rosharon TX 77583.

I am a gay male and my friends call me Tinkerbelle. I love black cock, the bigger the better and would like to hear from someone out in the free world. John MENOOLA, 42583, 2605 State St., Salem OR 97310.

I am college educated and my interests and hobbies are poetry, reading and I'm also an artist of sorts, and enjoy outdoors stuff like camping and fishing. Larry Bert CASSEL, 13129, PO Box 14, Boise ID 83707

I am a young white boy doing time amidst the beautiful mountains of Colorado. I desire correspondence with intelligent, butch, black men, inside or out Let's rap about it Robert WHITNEY, 51172, Box R, Buena Vista CO 81211

I am a prisoner and would like to hear from any TV, TS or gay man who would be interested in a serious relationship. Also I would be grateful for some legal advice on my case from somebody wh know something about the law. Thanks. Edward (Sonny) CREAGH, 56915 R&D Center, Parchman MS 38738.



Thanks for the books! I'll need them here in so-called 'protective custody' (isolation) where they couldn't put a fem gay for forgery but they could put me here after one of their boys raped me (for my 'protection'; why don't they put him in here!) I'd sure like to hear from somebody out there for friendship! (I'm especially interested in Texas, but would be so glad to write to someone from anywhere!!) Respectfully, Norman STOUT, PO Box 41, 29641, Michigan City IN 46360.

Young man seeks a father figure for correspondence and hopefully a long lasting relationship. I am presently a prisoner but will see the parole board soon and would like to get to know someone on the outside. (I'm not permitted to write other prisoners.) Mitch BUSTAMONT, PO Box 14, Boise ID 83707

Please put an ad in for me. I have a lot of friends out there in Mass. Maybe the ad will wake a few of them up and maybe they will write me here I'm 46, into good times, sports, music and would like to hear from anyone who just is looking for a sincere friend. Louis ROYCE, PO Box 1000, 30563-138, Leavenworth KS 66048.

I've been in the gay movement for almost 10 years now and hope someone who's still able to be active would like to write me and give me someone to talk to about what's happening personally and politically. Lyle PITSON-BARGER, 1586, PO Box 76 Dorm 6, Greencastle IN 46135

postage for books for prisoners

One way to support GCN's Prisoner Project is to send a few bucks to help with the postage for the books we send out to prisoners. Thanks.



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